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PREPARATION to the receiuing of Christs BODY and BLOVD.

Directing weake Christians *how they may worthily receiue the same.*

By W. BRADSHAW.

With a positable Treatise of the same Argument, written by another.

The 7. Edition corrected and inlarged.



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BRITISH
MUSEUM



To the vertuous *and worthy Lady,* GRACE DARCY.

MADAM.

THose notes which were latly writ forth for your priuat vse, I am now emboldned to make more cómon; not for any conceited worthin

them, but to auoid the trouble, of yeelding satisfaction to other good friends, that desire and expect the like office from me. I am sure herein I shall hurt none, but my selfe; nor so much as offend any, excepting those for whose vse the publishing hereof was neuer intended.

Your Ladiships fauourable acceptance of them in priuate, hath made them the bolder to come foorth in publike, and to grace themselues with the profession of your fauour, which is their greatest ornament.

I hope that you who haue giuen them some entertainement in your closet, will not carelesly passe by them

them as vnknowne, now they preſent themſelues vnto you in the ſtreet: the rather for that they come not alone, but accompanied, aſsiſted, and countenanced with a moſt profitable Treatiſe of the ſame Argument, written long ſince by one whom your Ladiſhip reuerenceth, and whoſe perſon and labours in the worke of Chriſt Ieſus, are (and that deſeruedly) much eſteemed of the people of God.

I ſhall not need to admoniſh you of the vſe of either of theſe Treatiſes: Themſelues, how little ſoeuer, are in that point able to ſpeake for themſelues. Onely take heed (good Madam) leſt in their with-

drawing of you from the damnable sin of profaning this holy sacrament; you be not by misconstruction brought vnto any wicked and superstitious adoration thereof.

Thus hartedly praying the Lord more & more to bleſſe the worthy Knight your husband, and your ſelfe, and from heauen to reward thoſe many fauors receiued from you both, I humbly take my leaue. *Ianuary* 2. 1608.

Your Ladiſhips much bounden,

W. B.

To the Reader.

Let it not offend thee (good Reader) that in this Edition I haue varied somewhat from the former. When I first published this treatise, I little thought it should haue been thus often called to the Presse, which (as I suppose) is not so much (or any special worth in it, as for the worthinesse of the other Treatise of the same Argument, vnto which it is adioyned; and which, this was the meanes to bring into the light. How-euer, seeing by this meanes it comes to passe that this of mine falleth into the hands, of many, that otherwise (I assure my selfe) would neuer haue looked after it, and those such, as (if it had the Authors sense) it would blush to looke in the face, being so meanly set out & furnished as it is: I haue deemed it fitting this once to review the same, and to send

it forth in this forme thou ſeeſt; wherein ſome defects in the former are (as I think) ſupplied, though not ſo many as either thou or I could wiſh. The old plainnes thereof doth ſtill continue, which I eſteeme as no diſgrace thereunto, it being by that meanes fitter for the vſe of plaine and ſimple hearted Chriſtians, for whoſe help and direction I firſt publiſhed it.

Farewell

- The Preparation consists in
  - Considering the dangerous sin in abusing this Sacrament, shewed
    - 1. By the doctrin of the Sacrament.
      - In generall, where,
        - 1. Of the Institution. *Chap.* 2.
        - 1. Of the first Administerer. *Chap.* 3.
        - 2. Of the time. *Ch.* 4
        - 2. Of the manner. *Chap.* 5.
      - More speciall, of the
        - Parts,
          - Signes, *chap.* 6.
            - Elemets
            - Actions.
          - Things signified. *Chap.* 6, 7, 8, 9.
        - The end. *Chap.* 8. 9.
    - 2. By a consequent deduced from that aforesaid Doctrine. *Chap.* 10. 11, 12.
  - In practising certaine speciall meanes, by which the dangerous sinne aforesaid may be auoided. *The second Part.*

The Ground of the *first Part.*

1 Cor. 11. 23—28.

3. FOR *I haue receiued of the Lord, that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread:*

24 *And when he had giuen thanks, he brake it and said; take, eat, this is my body which is broken for you, this doe ye in remembrance of me.*

25 *After the same manner also he tooke the cup, when he had supped, saying: This cup is the new testament in my bloud, this doe as oft as yee drinke in remembrance of me.*

26 *For as often as you shal eat this bread, and drinke this cup; ye shew the Lords death till he come.*

27 *Wherefore, whosoeuer shal eat this bread and drinke the cup of the Lord vnworthily, shall be guilty of the body and bloud of the Lord.*

A Preparation TO THE RECEIuing of Christs Body *and Bloud.*

The first Part.

Shewing what a dangerous sin, it is to receiue this Sacrament vnworthily.

CHAP. I.

Of preparation in generall: and the Apostles aforme thereof.

NO wise man vseth to set vpon any difficult work, the well performance whereof, may bee much be-

beneficiall, and the ill, very hurtfull and dangerous: (such as the receiuing of the Sacrament of the body and bloud of Christ, will appeare to bee:) but first (if he can) he sets some time a part, to fit and prepare himself thereunto; and to forecast that he may doe it in the best, and most effectuall manner. If we goe but to an ordinary Feast, before wee set forth of our doores, wee vse to put on (if wee haue it) better then our ordinary attire; or at least to brush, and make cleane, and put more handsomely about vs, that which is vpon vs.

This Sacrament therefore,

fore, beeing the Lords Supper, and in that regard, more then an ordinary Feast; how ought we to dresse and prepare our selues thereunto, before wee presume to sit downe at that Table? Surely, if wee should bring our soules there vnto, in their ordinary habits and attire, we shall doe the Master of this Feast a greater dishonor, then wee should doe to our Prince, if wee presumed to preasse to his Table, in the filthiest habites of Chimney-sweepers or Scauingers.

If then wee desire to reape fruit, and not hurt by this action: if wee would haue the Lord of

this Feast, to bid vs truely welcome, and not to frowne vpon vs; let vs before wee presume to come thither, put on our wedding Garments. And in that manner, fit and prepare our soules, (for the feeding of which principally, this banquet is prepared) that in the same, hee may behold, a speciall honour done to him, for preparing such a Table: And what due account, we make of that food, which is there set before vs.

For the due performance of this worke of preparation, wee cannot follow a better platforme, then that which the Apostle *Paul*, with his

his owne hand did draw, for a preparation, to the Church of *Corinth*, in his first Epistle, *Chap.* 11. 23—33.

Where for their better preparation to the receiuing of this Sacrament, heeteacheth them, (and vs in them) these two points.

1 *What a dangerous sin it is, to abuse this Sacrament: v.* 23—28.

2 *By what meanes the sinne aforesaid, is to bee auoided. v.* 28—33.

If wee can be assuredly perswaded of, and soundly affected with the first, and with care and good conscience put in practise, that which the Apostle propounds in the se-

cend; no doubt, but wee shall then come fitted and prepared to this holy Feast, and shall with exceeding comfort and delight, feed vppon that which is prepared therein.

What a dangerous sinne it is to abuse this Sacrament, he sheweth vnto vs.

1 *By propounding the Doctrine of the Sacrament, vers.* 23.—27.

2 *By inferring therefrom, thas speciall sinne aforesaid: vers.* 27.

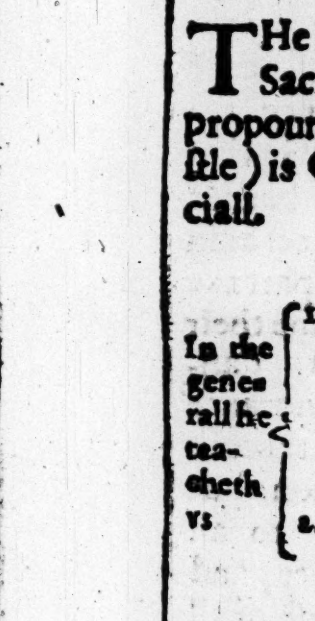
From which order of the Apostle, wee may learne by the way, That ignorance, or want of due consideration, of the Doctrine of this Sacrament, is, and euer hath beene,

been one principall cause, that so many haue abused and profaned the same, and that there is no hope or possibility, that those, who are grosly ignorant herein, should euer with due reuerence receiue the same, and in that regard reap any benefit thereby: But so oft as in this estate, they partake thereof, they runne their soules vpon a dangerous rocke. Ignorance well may bee the mother of Popish deuotion, but it is a stepdame to all true Christian piety, and the mother & nurse of all superstition, profanenes, and irreligious impieties in Gods Church.

Chap. II.

Of the Author and Instituter of this Sacrament.

THe Doctrine of this Sacrament (as it is propounded by the Apostle) is Generall, or Speciall.



This Sacrament was instituted and ordained by Christ Iesus himselfe. *I haue* (saith the Apostle)

re-

receiued of the Lord, that which I haue deliuered vnto you, v. 23.

As if hee should haue said, if this Sacrament had beene a deuice of mans braine, or a humane tradition, hauing no other ground, but the will and pleasure of man, your abuse and profanation thereof had beene the lesse. But I would haue you to consider, that this Sacrament was ordained and instituted by Christ Iesus himselfe, and that I deliuered this ordinance vnto you, by expresse warrant and commission from him: And therefore great and damnable must your sinne needs be, if you shall pro-

same and abuse the same.

They cannot bee free from blame, who shall contemptuously abuse the ordinances of men, though they require but things indifferent, and meerly vnprofitable; yea, such things, as vnto the flesh, are burthensome and hurtfull. Much more blame-worthy then, must they needs bee, who shall contemne and basely vse an immediate ordinance of Christ, who neuer instituted any thing (which being rightly vsed) is not exceeding profitable and good, yea, whose very ordaining of it (though before it was vnprofitable or hurtfull) makes it good and profitable to

the

the worthy vse thereof. It must needes therefore argue, a base and light estimation of Christ and his wisedome and authority, by rude and vnreuerent behauiour, to abuse any Order, or Constitution of his. And yet, what is more ordinary, amongst professed Christians, then to make a kinde of May-game, of the principall Ordinances of Christ? What palpable contempt is generally offered to the Word read, & preached, to prayer, to the Sacraments, Sabboths, and the Offices of the Ministery? How rudely and profanely doe many behaue themselues, in the very solemne wor-

ship

ſhip of GOD, ſhewing apparant contempt and ſcorne of the ſame? As though theſe ordinances of Chriſt, were but baſe and ridiculous matters, ſuch as are not to bee deemed fit for wiſe men to performe, but in ieſt and ſcorne; or (at the beſt) but as if they were acting and counterfeiting ſome part vpon a ſtage.

But hence wee are to learne; That a ſpeciall meanes to make vs (if weebee true and ſound hearted Chriſtians,) to ſee what a foule ſinne this is, is to conſider throughly, and to meditate ſeriouſly of this; That in the receiuing of this Sacrament, wee doe not conforme

forme to the humours, conceits, and pleasures of men, of Magistrates, or Ministers of Churches, or Fathers; no nor to the meere ordinances of Prophets and Apostles, but to the expresse will and commandement of Christ. This is in the nature of man, that if they bee injoyned, or commanded any thing, by an inferiour that hath no authority, though the thing required bee honest and lawfull, yea good & profitable; yet they will either loorne to doe it, or doe it in loorne. But if one in authority (whom in that respect they reverence) shall require the same thing, or that which

is

is worse: they will (if they be not very careleſſe and deſperate) yeeld obedience thereunto, in feare and reuerence.

Except therefore, wee ſhould bee ſo impious, as to hold that our Sauiour hath no power to require this duty at our hand, or ſo ſhameleſſe and impudent, as to defend, that hee doth no where require it of vs; or ſo blaſphemous, as to ſay, hee hath ſhewed no reaſon, &c. we muſt needes yeeld, that it is our needes bee a grieuous ſinne to prophane this ſacrament, which is enioyned to bee receiued by ſo powerfull and ſouereigne Authoritie.

When

When therefore men come so rudely and vnprepared, to the receiuing of these holy Rites, as ordinarily they doe, it is a signe they neuer thinke of that high and sacred Authority, that hath ordained them, but onely conceit and esteeme of them, as of certaine Formalities, which custome and long continuance, hath made a fashion, and which, men are to conforme vnto, more to auoid singularity, then for any necessity or profit, or out of any dury that they owe to the Instituror of them.

This then is, and ought to be the maine foundation of all true reuerence, not

not onely in the vse of this, but of all other parts of Gods worship. *That Christ Iesus requires this seruice at our hands.* And would the Ministers of Christ) who are by their Office to dispence these, and other the like Ordinances of Christ) haue their Ministery not contemned, but truely reuerenced, they should make it appeare, (as *Paul* doth heere) that they minister no other word, or Sacraments, prescribe no other worship, preach no other doctrine, binde mens consciences with no other lawes, allure them with no other promises, feare them with no other threatnings, then such as they

they can both say, & shew that they haue receiued from Christ himselfe.

CHAP. III.

Of the first Administerer of this Sacrament.

OVr Sauiour Christ did not onely himselfe institute this Sacrament, but did in his owne person, and with his own hand, first of all administer the same.

The Lord Iesus (saith the Apostle) *the night that hee was betrayed, tooke bread, &c.* As though hee should say: If but my self, or any other Apostle, or any person inferiour to an Apostle, had instituted this

this Sacrament, by Commission from Christ, men should (notwithstanding) haue feared, to lay impure hands vppon a thing so holy. Much more, when Christ Iesus hath not only immediately instituted, but was himselfe in his owne person, a Minister thereof, and the first that did administer the same.

That seruice and worship, required by mans law, framed but by consequence from the word, or according to the generall rules thereof, is in a holy and religious manner to bee performed: Much more such a seruice, as Christ so immediately, and expressly instituted

ſtituted, not truſting to the diſcourſe and wit of man to appoint the ſame, and which himſelfe did ſo religiouſly, in his owne perſon performe: So that it cannot but argue great impiety in them, who ſhall contemptuouſly, or but carelesly behaue themſelues in or about the ſame.

Hence we are to learn,

1. That albeit this Sacrament is adminiſtred vnto vs now, by the hands of weake and ſinfull men, yet they beeing the lawfull Miniſters, and ſubſtitutes of Chriſt, wee are to receiue it frō their hands, as from the hands of Chriſt himſelfe, who though he be not bodily, yet

yet is ſpiritually, and will bee as effectually preſent now, as at the firſt inſtitution, and adminiſtration thereof. And therfore great ſhal their ſhame be, and fearefull their danger, who ſhall preſume to put forth profane hands, to receiue ſuch high myſteries, from the holy and pure hands of Chriſt himſelfe.

2 It being a great honour to this Sacrament, that Chriſt himſelf ſhould in his owne perſon adminiſter it. All good Chriſtians ſhould thinke, and eſteeme it as an honour vnto themſelues to bee admitted thereunto, and as a great indignity and diſgrace, to bee excluded there-

therefore : Much more to exclude themselues from the same, when they may bee admitted thereunto.

3 The Ministers of the Word and Sacraments also, should hence learne, to take heed how they presume to administer this Sacrament, to such persons as they haue cause to bee perswaded, that Christ himself would deny this Sacrament vnto; or how they deny it to such, as Christ himselfe (if he were in their place) would administer it vnto. The one is a great indignity to the Sacrament it selfe, the other a more then barbarous wrong to their brethren.

Chap.

Chap. IIII.

Of the time, when this Sacrament was instituted.

THe time that Christ, in his speciall wisedome made choice of, too institute and administer this Sacrament, was, *In the night in which hee was betrayed*, v. 23.

This Circumstance argueth;

That this speciall ordinance, which at this time he instituted for his Church, when hee was preparing himselfe to the greatest worke of loue that euer was shewed, euen to lay downe his life, for it must needs proceed from his infinite loue and

mercy.

mercy. Gifts bequeathed by friends vppon their death-beds, vse much to bee esteemed, and where they are contemned, there the loue of the giuer is thought to bee despised. If then the loue of Christ, shewed vnto vs when hee was dying, yea, euen ready to be put to death for our sake, be deare and precious vnto vs: This Sacrament, which at that very time was instituted by him, and as a speciall Legacy bequeathed to his Church (for whom he thought not his owne precious bloud too deare) it must needes deserue to bee deare and precious to vs, & therefore a horrible indignity offered by vs,

to

to abuse and profane the same.

2 This was no time for Christ, who was infinite in wisdome, to spend in instituting needles and vnprofitable ceremonies: The vainest men that are (if not desperatly wicked or distempered in their braine) doe not vse at such a time, to abuse themselues about vanities; but their thoughts then vse to bee taken vp with those matters which most necessarily concerne themselues, and their friends. Farre then bee it from vs, that wee should thinke, that our blessed Saviour, should at this time, finde nothing else to doe, but to busie himselfe,

ſelfe, in laying vpon his Church idle and friuilous obſeruances. If men, how miſerable ſoeuer in their liues paſt, at ſuch times as this, vſe to beſtow the beſt things they haue vpon them they moſt loue; we muſt needs conceiue; (or exceedingly diſhonour our Sauiour Chriſt) That this ſacrament, which at this time hee bequeathed vnto all his Churches, as a ſpeciall Legacy, is of ſome ineſtimable price and value: And therfore, that it muſt needes bee intollerable inhumanity, and ingratitude, to diſpiſe and abuſe the ſame.

3 Seeing that our Sauiour, at this time was

vndergoing the greateſt, moſt painefull, and difficult worke that euer was or ſhall bee performed, euen to offer vp himſelfe a ſacrifice for his Church, the zeale of which worke had now, more then euer eaten him vp, and captiuated all the thoughts and affections of his ſoule: ſo as it was not poſsible for him at this time to thinke of any thing elſe, but what might further this worke of our Redemption, and the ſaluation of our ſoules. Wee muſt needes conclude, that this Sacrament, beeing at this time, ſo deliberately both inſtituted and adminiſtred, muſt needes tend (after a ſpeciall manner

ner) to the furtherance of our saluation, and to make the work of our Redemption effectuall vnto vs. So that, to set light by this Sacrament, is to despise the great worke of our Redemption, and the saluation of our soules, purchased by the bloud of Christ.

Chap. V.

Of there ligious manner, of instituting and administring this Sacrament.

OVr Sauiour Christ, in the instituting and adminstring of this sacrament, is said by the Apostle, *To giue thankes.* By the Euangelist *Matthew, To blesse*, that which

he inſtituted and adminiſtred.

By this Bleſsing and Thankeſ-giuing, he dedicated and conſecrated the outward elements in this Sacrament, vnto that holy and myſticall vſe, vnto which they are applied.

This Bleſsing, was an earneſt and effectuall calling vpon God his Father, That he would bee pleaſed to make this Sacrament, (beeing duly adminiſtred and receiued) fruitfull and effectuall to thoſe holy and ſauing ends and vſes, for which they were ordained.

His Thankeſgiuing was (no doubt) a rendring of ſpeciall glory and prayſe vnto God, for hearing his

his prayer, and therein for the great fruit and benefit, that (through the blessing of GOD) shall certainely redound vnto all those who are worthy receiuers of this Sacrament.

1 In that our Sauiour doth in so speciall a manner, blesse this sacrament: we may be assured, that by this meanes, hee hath obtained from God, a speciall blessing vpon it. For in him the Father is so well pleased, that that may truely and vndoubtedly bee verified of him, which *Balac* said of *Balam*, *That which hee blesseth, is blessed, and that which hee curseth, is cursed*. Christ Iesus therefore

hauing, at his firſt inſtitution and adminiſtration thereof, bleſſed this Sacrament; that is, by Prayer, drawne downe from heauen, a ſpeciall Bleſsing vpon it, we muſt not ſo vnderſtand the ſame, as though this bleſsing touched onely that particular Supper, which then was celebrated at that preſent: but wee are (out of all doubt) to bee perſwaded, that the very ſame Bleſſing, cleaues vnſeperably to this Sacrament, (as oft as it ſhall bee adminiſtred and receiued, as it ought to bee) to the end of the world. So that it ſhall be a bleſſed Sacrament, to euery worthy Receiuer thereof:

thereof: That is, it shall bee an instrument of some great and speciall blessing vnto them: and the greater instrument of blessing it is to them, the greater curse it will bee to those who shall profane, and vnreuerently abuse the same.

The speciall Thankes that our Sauiour giues, shewes; that wee cannot too thankefully receiue this Sacrament. And that if wee receiue it in that manner that wee ought to doe, that in the same wee shall receiue that, for which we shallhaue cause to giue thankes, & praise, and glory vnto God as long as wee breath. And the more thankf-worthy

gift, is presented vnto vs, in this sacrament, the more vngratefull; and graceleſſe wee, that ſhall careleſly, and vndutifully receiue the ſame.

Chap. VI.

Of the outward Signes and Elements of this Sacrament.

Hitherto of that which the Apoſtle teacheth in generall concerning this ſacrament:

That which he teacheth in ſpeciall, followeth.

He teacheth in ſpeciall.
1. *What are the parts of this sacrament.*
2. *What is the end.*

For

For the better vnderſtanding of the parts of this Sacrament, ſomething is to bee premiſed of a Sacrament in general.

This word (*Sacrament*) was wont to ſignifie that ſolemne oath, which the Romane Souldiers were wont to take, whereby they bouud themſelues, to performe faithfull ſeruice to the Emperour in his warres: whence the Latine Diuine haue borrowed it, and now by cuſtome it bee come (in theſe Weſtern Churches) a propper name, whereby thoſe outward badges, and Enſignes of Chriſtianity (viz. Baptiſme and the Lords ſupper) are vſually called: becauſe

that Christians in the due receiuing of them, doe after a speciall manner binde themselues, (as it were by solemne vowes and oaths) to doe their Lord and Master Iesus Christ faithfull seruice in his warres, against the world, the flesh, and the diuell.

More especially; Sacraments are mysticall Rites and Ceremonies; ordained by Christ to shadow & confirm to his Church, the Couenant of grace, or mystery of Redemption.

Mysticall Rites and Ceremonies, are certaine outward bodily sensible signes instituted, to shadow and present in a secret

ſecret and artificiall manner, things ſpirituall and internall.

In euery Sacrament therefore, there are two things to be conſidered.

1 *The outward bodily Signe.*

2 *The ſpirituall matter, which is myſtically ſhaddowed and ſet foorth by that Signe, and yet after a ſort hidden and locked vp in the ſame.*

The Apoſtle expreſſeth both theſe.

The ſignes are:

1 *Certaine outward Elements.*

2 *Certaine myſticall actions, in and about the Elements.*

The Elements are Bread & Wine. *He tooke Bread:* v. 23.

v. 23. *After the same manner also he tooke the Cup.* v. 25. Wine is not expressed heere, but it is implyed, and the fruit of the vine is expresly mentioned by our Sauiour, *Matt.* 26. *Mar.* 14.

The actions in and about the Elements are,

1 *Breaking and eating of Bread.*

2 *Drinking of Wine.*

These signes considered in themselues, are not of such force, to stir vp any great reuerence in the receiuing of them: there being no one thing more common in the world, then eating of Bread, and drinking of wine; yet there is no iust cause why, in regard of the

the commonnes of them, that this ſacrament ſhold bee deſpiſed, they being matters in themſelues, both profitable and comfortable. If Chriſt had not onely ordained bread in generall, for this Sacrament, but the baſeſt and hardeſt kind of bread that could bee, ſuch as is made of pulſe, or bran, or acornes: if inſteed of wine, he had appoynted vs in this action, vinegar mingled with Gall to drinke, ſuch as himſelfe (for our ſakes) was content to taſte of; it would beſeeme the daintieſt, and moſt queaſie ſtomacke, (that lookes to bee ſaued by him) to receiue the ſame thankefully, reuerently

rently, and religiously. If hee had required of vs, instead of eating bread and drinking wine, some seruice as painefull (and in it selfe shamefull) as Circumcision, it had been our duty, to haue accounted it (as the Iewes did) our honour to performe the same. It is then intollerable insolencie, to thinke it a base and contemptible thing, vpon Christs speciall pleasure, to eat bread, and drinke wine at his Table, to that end for which he hath the same.

There are many things, that in themselues are of no honour or respect, that in regard of some speciall vse and application,

tion, are matters of great honor, as the white Wand carried before the Iudge; the Cap of Maintenance, worne before the Lord Maior, the sword borne before the King. Though therefore these outward signes, bee in themselues but common matters; yet in respect of that speciall mystery that is in them, being applyed to that vse vnto which they are in this Sacrament; and that by Christs owne ordinance, they must needes bee both an honour to Christ, and honourable to the due vser of them.

In that this eating of bread, and drinking of wine here required, was at

at the first institution done after Supper, as the Apostle noteth: It sheweth that this bread and wine, and this eating and drinking, hath more then an ordinary vse or end: viz. That wee are to eat this bread, and to drinke this wine, not so much to satisfie hunger and quench thirst, or to nourish our bodies, & reuiue and refresh our vitall spirits, for then our Sauiour would not haue administred it immediatly after supper, and that a festiuall supper, when they (who were to receiue it at his handes) were filled before with bread and wine. But we must looke heerein, so

another

another more high and ſpeciall vſe, vnto which it pleaſeth the wiſedome and goodneſſe of Chriſt in this action, to aduance theſe common and ordinary things. So that in this bread and wine, wee muſt loook after bread & wine of another & higher nature; ſuch whereby our ſoules are to bee nouriſhed and refreſhed to euerlaſting life.

Chap. VII.

Of the things ſignified, by the ſignes aforeſaid.

Hitherto of the outward ſignes in this Sacrament, The myſteries contained, in and vnder theſe ſignes, and expreſſed

preſſed by them, are the greateſt that can bee imagined.

The *Breaking of the Bread*, ſignifieth the breaking of Chriſts body, that is, all the vnſpeakable torments that hee ſuffered in his humane nature for our ſins; which were greater, then if his liuing body had beene rent and torne into a thouſand pieces, and all his bones broken and beaten to powder.

The eating of this Bread, and drinking this wine, ſignifieth, that ſpeciall benefit (which the Receiuer of this ſacrament ſhall reape by the death and ſufferings of Chriſt, if by a liuely faith hee apply

ply vnto himselfe the merites thereof: *This Bread* (saith our Sauiour, according to the Apostles relation) *is my body which was broken for you: And this Cup is the New Testament in my bloud, verse* 24, 25. or, *is my bloud in the New Testament, that was shed for many, for the remission of their sinnes*; as it is more plainely related, by the Euangelist *Matthew*. And therefore our Sauiour bids them, *Take and eate* the one, and *drinke* the other.

As though hee should haue said;

This bread, so broken as you see, shall bee a signe and token vnto you, & vnto all others that beleeue,

leeue in my Name, of that which I haue done, and ſuffered in my fleſh for you. This wine, more eſpecially, ſhall be a ſigne cuen of that bloud, which hanging vpon the Croſſe I ſhed, to purchaſe the pardon and remiſsion of your ſinnes, which is not ſuch bloud, as was offered in the old Teſtament, viz. The bloud of Oxen, Goates, and ſheepe: but is in very deed, the bloud of God and man, whereby the New Teſtament is ſealed and ratified; which offereth ſaluation to all them who ſhall repent and beleeue in mee, and relie vpon the merits of this my bloudy paſſion.

Therefore

Therefore, take and eate, this mysticall bread, and drinke this Wine, and let them bee as seales and pledges vnto you, and vnto all others (who shall worthily receiue the same That as verily, as with your bodily mouthes you eate this Bread, and drinke this Wine, and are comforted and refreshed by them, so verily shall your soules taste of, and by the mouth of Faith, feed vpon, and be refreshed with my Body and Bloud; yea, in and by the eating of this Bread, and the drinking of this Wine (as you ought to do (you shall spiritually eate and drinke my body & bloud: That is, the merits of my Passion

passion shall (by meanes thereof) be so effectually applied vnto you, that thereby (as it were by daily food) you shall liue euerlastingly. So that, that which you eate and drinke in this Sacrament, is not onely bread and wine, but after a sort, my Body and Bloud, which was sacrificed for you.

Is not then this sacrament, a mystery to bee trembled at? Is it not a brutish sin, without any preparation to rush vpon the same? If we did but eate and drinke ordinarily, for bodily necessity, or pleasure; it were brutish to runne vnto the same, as a Horse to the manger, or a swine to the trough,

trough, not lifting our hearts (at the leaſt) to God in thankfulneſſe for them. How much more bruitſh is it, to eate this Bread, and drinke this wine, without due reuerence and regard of ſo high and heauenly a myſtery? It were an indignity offered to the great worke of our Redemption, but occaſionally to thinke or ſpeake thereof without reuerence: But to bee irreuerently affected then, when by ſuch a ſpeciall ordinance it is ſo effectually repreſented & applyed vnto vs, muſt needes be a dreadfull and damnable ſinne.

For the further confirmation whereof, let vs conſider

consider some speciall instructions, from the particulars, in regard of the speciall analogy between the signes and the things signified.

1 In that our Sauiour represents his Body, and this Sacrament by bread; hee teacheth vs thereby, that his Body, is to the soule of man, as Bread is to the body. Bread is the very staffe of a mans bodily life, the most generall food of poore and rich; that which of all other food can least bee spared, that which in hunger, men first and principally desire: that the scarcity whereof makes famine, that which if it be plentifull, vsually makes all

all other neceſſaries of this life plentifull, that which wee daily feed vpon, that which men generally take greateſt paines for. Hence our Sauiour in the Lords Prayer, teaching to craue all the needfull comforts in this life, comprehends all vnder *daily bread*. And therefore by like proportion, his Body in that manner, that it is heere meant and propounded, is the very ſtaffe and ſtay of a Chriſtian life. That without which, neither poore nor rich, high nor low, ſhall liue eternally. That which, without all other meanes, can feede and nouriſh a man to euer lasting life, and which of-

all other meanes cannot be spared: That which euery true Christian soule, first and principally hungreth after: That, the want whereof onely, famisheth and starues the soule. That which they will take the greatest paines and toyle to get, and which without the greatest paine and trauell cannot bee gotten. That which they will desire to feed vpon euery day, and euery meale, relishing nothing else without it.

2 In that the bread is broken, to signifie his Body broken for vs, it teacheth vs: that it is not simply the Body of Christ, by which we are to be fed, but his *Body broken*:

broken : that is, That which Christ did, and suffered for vs, especially vpon the Crosse. For (to speake properly) his Body was not broken. It is not therefore properly, Christ glorified in heauen, or Christ simply God, or God and man, which is the bread, that a Christian soule, humbled for sinne, can digest or relish; but Christ crucified, Christ hanging vpon the Crosse. It is Christs death, that is indeed, the life of a Christian. It is Christ and his Crosse both together, that is the bread of life: yea not the Crosse onely, but the Thornes also wherewith he was crow-

ned, the whippes where-with hee was ſcourged, the nailes with which hee was faſtned, the vineger and gall which he taſted, yea, and *Iudas* who betrayed him, and *Pilate* that condemned him, and the Scribes and Phariſes, that proſecuted againſt him, and all the people which cried, Crucifie him. Chriſt conſidered with all theſe, is that ſpirituall bread, that is typed by the materiall. And without theſe, hee cannot bee the bread of life to a ſinfull ſoule. So that, if there bee any Tranſubſtantiation in this Sacrament, either the bread is turned into all theſe, or all theſe into the bread.

3. The

3. The vse of wine, is well knowne, it doth not onely (as water) quench the thirst, but also exceedingly comfort the heart, and refresh the Spirits. Seeing then it is the pleasure of our Sauiour in this Sacrament, to make Wine the type of his bloud: It teacheth vs, what effects Christs bloud, and the shedding thereof shall haue in the soules of all true Christians, and worthy Communicents. Their spirituall thirst after righteousnesse and saluation, shall bee quenched. In the middest of all the horrors and terrors of death and hell, they shall by meanes thereof, bee solaced and

comforted. This bloud, ſtreaming from the ſides of Chriſt, ſhall in the middeſt of their ſorrowes and griefes, and troubles, and vexations, bee as a cuppe of the excellenteſt wine, to cheere them, and reuiue their ſpirits, and to inflame their zeale. This wine hath that efficacie and force in it, that it will turne all the bitter potions (that Gods children vſe to drinke) into wine. The Apoſtles of our Sauiour, when they were drinking deepely of the whippe, this wine mingled with that bitter potion, turned it alſo into wine: inſomuch as they reioyced, that they were counted worthy to ſuffer

ſuffer that which they did for Chriſts ſake.

That Religion therefore, which lockes from the people, the wine in this Sacrament, doth therein alſo as much, as lies in it, keepe from them alſo that wine, which is typed and ſhaddowed thereby, euen the precious bloud of Ieſus Chriſt, the onely Wine that can refreſh and comfort the ſoule of an afflicted ſinner, which is enough to argue the ſame to be Antichriſtian, if there were nothing elſe. And the more Antichriſtian, the more it maintaineth that the wine in this Sacrament, is the very reall bloud of Chriſt. What is

this but to teach, that the true bloud of Christ belongs not to them, that if they will be saued, they must bee saued by some other meanes, or onely by gazing vpon, and adoring the painted blond of some painted or carued Crucifix.

4 This consecrated bread and wine, must also (by the precept of our Sauiour) bee eaten and drunken; and thereby we are taught, That those onely shall liue eternally, by the vertue of Christs Body and Bloud, which feed vpon the same, as mens bodies feede vpon bread and wine. For as Bread and Wine (if they be onely looked vpon, and not

not taken and receiued into the ſtomacke) cannot feed, nouriſh, or refreſh the body of man, or preſerue life in the ſame: No more ſhall the Body and bloud of Chriſt comfort and refreſh the ſoule of a ſinner, or bee a means of ſpirituall and euerlaſting life vnto him, except they be receiued and ſpiritually applied to the ſoule, as bread and wine are to the body, when they are eaten and drunken. Thoſe therfore, who are the redeemed of Chriſt, muſt be knit and vnited to Chriſt, and one with him, as the bread that nouriſheth, and the wine that refreſheth the body, is turned into our

flesh, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, can not be profaned without great indignity to the mystery it selfe.

5 In that Christ saith, that that which they take and eate, it is his Body; and that which they drinke, it is his bloud, hee teacheth vs; That this Sacrament doth not onely, (as in a Table) picture and represent what Christ hath suffered for sinners; but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiuer) a blessed instrument? by meanes whereof, Christ Iesus and his merits, are applied

applied and made effectuall to their soules. So that such is the vnion of the thing signified, and the signe, that in and through the eating of this bread, and drinking this wine, the soule of the worthy receiuer, doth spiritually and by faith, eat the Body and drinke the bloud of Iesus Christ, and alwaies findeth such strength, comfort, and life therein, as the body findes ordinarily, in the eating of bread and drinking of Wine. So that this bread and this wine, are not onely naked signes of Christs Body and bloud, as the garland and Iuybush are of wine, which onely shew that

that there is wine there to bee bought, but doe not exhibite it: But the Body of Christ is in such a manner in this Sacramentall bread, and the bloud in this wine, that in the eating of the one, the worthy Receiuer eats the other, and in drinking the one, drinks the other. Can there then a greater mystery bee deuised by man, in and about which hee ought to bee reuerently conuersant, and religiously and holily affected: And is it not a brutish sinne, to behaue our selues vnworthily in such an action?

Let vs not heere passe by, but once againe enter into consideration, of that

that execrable Religion of the Church of Rome, which keepeth such a Cuppe, filled with such wine (without any colour in the world) from the people. They say, that the bloud of Christ, is in the Body of Christ, and therefore the people in receiuing the one, receiue therein, the other. But this is an Antichristian foppery: How can those bee together, that Christ hath so directly put asunder, the one in a loafe, the other in a Cup? How can the bloud bee in a body broken, and pierced? How can that bloud bee in the body, which is shed out of the body? what bloud of Christ can

can comfort a Christian soule, but that which was shed? or what bloud is offered in this Sacrament, but that which was shed? and though it were in the body, as it is received in this Sacrament; yet it being Christs will, his bloud should not onely be eaten, but drunken: what a sacriligious lewdnesse is this, where Christ especially and by name, requires the drinking of his bloud, that they should deny the people that, and make them take vp with the eating of it onely? And how doth it appeare, that the bloud, as it is eaten, is any part of the Sacrament, and if not, what benefit comes

to the Receiuer thereby, in that regard? Iust nothing. It is the drinking and not the eating of Christs bloud in this Sacrament, that must refresh the soule of the Communicant: and without this drinking thereof, the soule can no more be refreshed with the bloud of Christ, in this Sacrament, then the bodily thirst can bee quenched, by that water that is in bread. And a man in eating the Body of Christ broken, crucified, pierced with a speare, and sacrificed; so as it is exhibited to a Christian, in this Sacrament, can no more be said, in and thereby to drinke the bloud of Christ,

Christ, then the Iewes that did eate the flesh of sheepe and oxen, offered in sacrifice, after that the bloud was separated, and the parcels were rosted and boyled, could be said then, and therein to drink the bloud of sheep and oxen. And they might as wel proue that wine was in the bread, before the consecratiō, as that the bloud of Christ, is in the body after the consecration.

CHAP. VIII.

Of the end and vse of this Sacrament, in respect of the Communicant.

HItherto of the parts of this Sacrament.

The

The maine and most generall Ends and vses follow,

Which are two.

The { 1. *Respecting our selues specially.* 2. *Others also.*

That which respecteth our selues, is, That wee receiue this Sacrament, to solemnize thereby a speciall memoriall of Christ, & of our Redemption by him. *This doe* (saith our Saviour) *in remembrance of me.*

One End then, why this Sacrament is to bee vsed, and the vse to bee continued in the Church of Christ, is, That in and by the due receiuing thereof, wee might the more

more feelingly and effectually remember, what our Sauiour hath done and suffered for vs.

When our speciall friends, vpon their departure from vs, doe bestow vpon vs any token of remembrance, they do it not onely for that speciall good that comes to vs, by the ordinary vse of the thing it selfe; but also that thereby, so often as wee looke vpon the same, or vse it, wee should moreouer make this vse of it, to call to minde thereby the many loues and fauours they haue shewed vnto vs. And this is written in our nature, that when any occasion is but offered vn-

to

to vs, of remembring a deare friend departed from vs, to be more then ordinarily affected therewith. Hence superstitious persons, so heartily (vpon any occasion of remembrance) pray the Lord to haue mercy on their soules that are departed this life, whom they loue and haue beene bound vnto: But when they behold any speciall memoriall and token of their loue, then they are often (for the time) transported and ramished with extraordinary affection, which they will shew euen to the token of remembrance it selfe, doing a kinde of honour vnto it. Seeing therefore, this Sacra-

Sacrament, that is not onely left vnto vs, by the greatest friend that euer wee had, but left of purpose to bee a speciall remembrance and pledge of the greatest loue that euer was shewed to mortall creatures, and which hath the very effects and fruits of loue written vpon it, yea ingrauen in it; yea, in some sort contained in it: Is it not incredible, that any that loue and beleeue in Iesus Christ should lightly regard and vnworthily abuse this Sacrament?

But heere by the way, wee may obserue how strangely forgetfull, euen the faithfull are, of the vnspeakeable loue of Christ,

Christ, that they should stand in neede of such a Remembrance: For vnto them is this Sacrament giuen, as helpe thereuntо. Is it possible that a man should bee forgetfull of such a Master, as hath with a great price redeemed him frō the Gallies? Yea, who for to redeeme him, hath made himselfe a slaue; yea, who was content to purchase his seruants freedome, with his owne death? Is it possible, such a seruant should need any speciall remembrance? Would not one thinke he should rather need some meanes to make him forget his bonds. Yet this is the strange disposition of all Chri-

stians,

stians, euen of the best: that though our condition was a thousand times more miserable, then the condition of a Turkes Gally-slaue can bee: Though Christ Iesus hath done ten thousand times more for our freedome there from, then is possible for any one man to doe for another: though whatsoeuer wee enioy, wee haue it from his mercy and loue; our soules, bodies, senses, wit, beauty, wealth, life; so as all our senses are so compassed about, with memorialls of his loue, that wee can see, heare, feele, or taste any thing, but it may put vs in minde of his loue; yea, of his death and

and passion, by which the free vse of these things haue beene purchased vnto vs; yet for all this, you see wee stand in need of a more special remembrance: Yea, and yet (sinfull wretches that wee are) wee are ready to abuse these Remembrances: And (which exceedeth wonder) wee are prone, in the midst of them, most of all to forget Christ, and his loue towards vs, and them, and therein readiest to dishonour him.

Wee may hence further note

That Christ our Sauiour taketh it most kindly when wee remember and thinke vpon him, and that which

which hee hath done for vs.

The institution of this Sacrament, to this end shewes hee much affects and desires it. And the more hee affects and delights in our remembrance of him, the more vnkindly and offensively hee will take our forgetfulnesse of him.

Hence also it appeares that then we specially eat the flesh of Christ, & drink his blood, when with a beleeving heart and mind, we effectually remember and in our remembrance, we seriously meditate of, [illegible] are [illegible] and in our affections thoroughly [illegible] with the love

of

of Christ, grounded vpon that which Christ hath done for vs, and which is represented and sealed vnto vs in this sacrament.

Chap. IX.

Of the End and vse of this Sacrament in respect of others.

THE end that respecteth others, is; *The shewing forth of his death till he come*, that is,

By eating this Bread, and drinking this Wine, Christians are to testifie and professe, and after a sort to preach to others, euen vnto the Worlds end, the mystery of the Gospell, the sum, sub-

ſtance, and accompliſhment whereof, is in the death of Chriſt, is in the fruites that flow therefrom, all which are repreſented in this Sacrament.

Therefore in our due receiuing of this Sacrament, we doe (as it were) lead men by the hand, into the Garden of *Gethſemane*, and there ſhew them Chriſt in extreame horror, ſweating bloud, *Iudas* trayterouſly kiſsing him, the Souldiers binding him, and leading him to iudgement. We lead him to *Caiphas* Hall, and *Pilates* Throne, and there ſhew them Chriſt, moſt vniuſtly condemned, moſt contumelioufly buffetted

and

and ſpet vpon, ſcourged & crowned with thorns, ſcorned and derided. We lead them to Mount *Calvery*, and there ſhew them him nailed on the Croſſe, drinking vinegar mingled with gall, pierced with a ſpeare, forſaken of his Father, in the horror thereof crying out moſt bitterly, *My God, my GOD, why haſt thou forſaken me?* And all this for our ſake, that thereby he might free vs from the curſe of the Law, and purchaſe for vs euerlaſting life.

Can we in this myſtery, ſee and behold all this? ſhall wee (after a ſort) hereby point it out vnto others, and ſhall wee

therewith bee nothing affected, in our owne soules, but come vnto the receiuing thereof, as so many senseleſſe blockes.

By this it appeares, how forcible the doctrine of the Sacrament is, to terrifie all Christians from the profanation thereof, and consequently to the fitting and preparing of them to the worthy receiuing thereof.

Where (to conclude) note that the Apostle in all the former points hath propounded nothing vnto the Church of Corinth, but what they could not bee ignorant of before; which practise of the Apostle teacheth vs,

of

of what neceſsity continuall teaching is in the Church of Chriſt, when Miniſters muſt bee faine, not onely to inſtruct the people of God in thoſe points of Doctrine that they are ignorant of: but often alſo call to their minde and conſideratió, thoſe points which they know already well enough, vpon ſuch particular occaſions as they are to make ſpeciall vſe of them. And verily, though men could ſay all the ſcriptures by heart, though they could vnderſtand euery hard and difficult place thereof, though they knew all the grounds and principles of the Chriſtian Faith,

though they were able to answere all oppositions against any diuine truth: yet for all this, there would be vse both of reading the Word, & preaching also in the Church of God.

For let our knowledge be neuer so great, yet if wee bee not often put in mind of it: if we be not taught how in such and such particular cases to apply it, if by the power of Christs ordinance, it be not beaten out of our head, into our heart, it will bee as a dead letter & toys, yea, and most out of our head, when wee should most vse it. For so was the particular knowledge of this Sacrament

crament in this Church of Corinth. And so will the knowledge of this, or of any truth else be, if it be not reuiued and quickned in vs, by daily teaching & instruction.

CHAP. X.

What it is to be guilty of the Body and Bloud of Christ.

HItherto of the Doctrine of this Sacrament.

The consequent of the Doctrine followeth.

Whosoeuer therefore (saith the Apostle) *shall eate this Bread, and drink the Cup of the Lord vnworthily, shall be guilty of the body and bloud of Christ.*

We haue in the conſideration of euery particular point of doctrine concerning this ſacrament, inferred generally; that it muſt needs be a fearefull ſinne, to profane and abuſe the ſame, and not to receiue it in that manner that we ought to doe. But the Apoſtle here from inferreth in ſpeciall, a monſtrous dangerous ſinne indeed.

For the better vnderſtanding therefore of the Apoſtles conſequent, and for our further helpe in this preparation.

Let

Let vs consider. First: The sin it selfe, and, The means by which we are guilty of the sinne. Secondly, the ground; vpon which such persons are guilty.

The sinne is, *A guiltines of the Body and Blood of Christ.* To bee guilty of his body and bloud, is to offer some speciall disgrace aud indignity, vnto the Person and sufferings of Christ, and (in a speciall manner) to sinne against the great worke of our Redemption. Yea, in some sort, to commit a sin of the very same nature & quality which they

did, who had their hands in crucifying Christ. For to bee guilty of bloud, is in some sense or other, to be a murtherer and shedder of bloud; and therefore to bee guilty of Christs bloud, is (in some degree or other) to haue our hands in his death: And by consequent, to be parthers with *Iudas* in betraying him; with the wicked Iewes, in crying, crucifie him; with *Annas*, *Caiphas* and *Pilate*, in condemning him, with the cruell Souldiers, in whipping and scourging him, spetting in his face, crowning him with thornes, and nailing him on the Crosse, &c. The worst amongst Christians abhorre

horre these persons, euen for these sinnes committed against the Person of Christ. Let vs therefore learne, to abhorre that practise, which will pull vpon our heads the guilt of the same sinne. To bee guilty of any bloud, (though of wicked and sinfull bloud) hath been a burthen that hath made the stoutest hart to ake and groane vnder it. But who is able, (when his conscience shall once be awaked) to beare the guilt of innocent bloud? And if the bloud of innocent *Abell*, did lie so heauy vpon *Caine*, *Gen.* 4. 13. How heauy shall the bloud of the innocent Lambe of God,

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did, who had their hands in crucifying Christ. For to bee guilty of bloud, is in some sense or other, to be a murtherer and shedder of bloud; and therefore to bee guilty of Christs bloud, is (in some degree or other) to haue our hands in his death: And by consequent, to be parthers with *Iudas* in betraying him; with the wicked Iewes, in crying, crucifie him; with *Annas*, *Caiphas* and *Pilate*, in condemning him, with the cruell Souldiers, in whipping and scourging him, spetting in his face, crowning him with thornes, and nailing him on the Crosse, &c. The worst amongst Christians abhorre

horre theſe perſons, euen for theſe ſinnes committed againſt the Perſon of Chriſt. Let vs therefore learne, to abhorre that practiſe, which will pull vpon our heads the guilt of the ſame ſinne. To bee guilty of any bloud, (though of wicked and ſinfull bloud) hath been a burthen that hath made the ſtouteſt heart to ake and groane vnder it. But who is able, (when his conſcience ſhall once be awaked) to beare the guilt of innocent bloud? And if the bloud of innocent *Abell*, did lie ſo heauy vpon *Caine*, *Gen.* 4.13. How heauy ſhall the bloud of the innocent Lambe of God,

God, lie vpon them that are guilty thereof; Wee may remember how heauy it was vpon *Iudas*, *Mat.* 27.25. and we may see at this day how heauy it lies vpon the heads of the whole Nation of the Iewes, according to their owne cursed wish, *Mat.* 27.25. This sinne therefore, beeing a bloudy sin, and by consequent in it selfe, a most vnsupportable sinne; can wee be too carefull to auoid it? It is not our ignorance, or good meaning, that in this case will iustifie vs. Many of the Iewes, did in their ignorance crucifie Christ, *Luke* 23. 34. *Acts* 3.17. This Church of Corinth also (no doubt)

doubt) had a good meaning in receiuing this Sacrament, yet by not receiuing it in that manner that they ought, they were deepely guilty of this foule sinne.

CHAP. XI.

By what meanes in receiuing this Sacrament, men become guilty of the body and bloud of Christ?

THe meanes by which wee become guilty of the Body and Bloud of Christ aforesaid, is, *By receiuing this Sacrament vnworthily.*

To receiue the Sacrament vnworthily, is, To come to the Table of the Lord, and there to presume

ſume to eate this bred, & drinke this wine without any due reuerence, or reſpect of the Myſtery that is contained in them; or of the end why they were ordained; or of the Perſon, by whoſe Authority they were ordained; or without taking any care, or thought before hand, to bee ſuch kinde of Perſons, as this Sacrament was ordained and appointed for. The beſt of men, cannot bee ſaid (in themſelues) to be worthy to receiue this Sacrament: Yet, how vnworthy ſoeuer we are in our ſelues, if Chriſt deeme vs as worthy, and we be (in ſome meaſure) ſuch perſons, as he hath or-

ordained this Sacrament for; and if wee do our vttermoſt to receiue it in that manner, with ſuch hearts & affections as he requires, we may be ſaid (how vnworthy ſoeuer otherwiſe wee bee) to be worthy receiuers of this Sacrament.

The ordinary and moſt common cauſes & means of vnworthy receiuing, are theſe which follow:

The firſt (that which wee noted in the beginning) is, Ignorance: when men will preſume to partake theſe Myſteries, before they vnderſtand, or haue learned (in any reaſonable ſort) the true meaning & vſe of them. Such muſt needs receiue,

hand

hand ouer head, they know not, nor care not what. And how then can they posibly bee worthy Receiuers of so high and heauenly Mysteries?

The second is, Want of speciall Faith: when men partake of the outward Elements, but yet doe not beleeue, or expect any such speciall fruit or benefit, from the receiuing thereof, as is promised by the Word.

The third is Superstition, when one commeth to this Sacrament, in a fond conceit and imagination, that hee shall receiue other manner of blessings and benefits by it, then is reuealed in the Word, or promised, or in-

intended by Christ.

The fourth is Sensuality; when men so satiate and pamper themselues with the delight and pleasures of the World, and the flesh, as they cannot, nor care not to taste of things spirituall. And therefore they bring no other hearts nor affections vnto this sacrament, then vnto ordinary meate and drinke; and sometimes worse.

The 5 is Careleſnes and security; which is, when we come with such affections and dispositions, vnto this sacrament, as to a matter, that we neither looke to receiue any good by, or feare to receiue any hurt by. And there-

therefore care not, ſo we receiue it, how we receiue it.

The ſixth is Preſumption, when wee neuer care in what manner wee receiue, and yet preſume to receiue (as much fruit and benefit by the Sacrament) as thoſe who are moſt carefull to fit and prepare themſelues thereunto.

The ſeauenth is Vncharitableneſſe, when our ſoules are ſo full of bitter hatred and malice towards our neighbour, and by meanes thereof ſo vexed and diſquieted, with diuelliſh perturbations, that they cannot receiue, or taſte the ſweete comforts repreſented and offered

fered

fered in this Sacrament.

The 8. is Temporizing; which is, when the only, or maine ground, for which we come to receiue this Sacrament, is; The fashion & custome of the times and places in which we liue: And (when without any further examination) we thinke we haue done enough, if we haue (in that outward forme and maner) receiued that others doe.

The ninth is, Inconsideration, or an vnstayed and wandring minde, when either we consider not what wee are about, or haue our thoughts (during that action) busied about other matters.

The tenth is profaneneſſe

nesse; when wee bring such hearts to the receiuing of the sacraments, as (out of that action at least) despise Religion, and make a scorne of all true practise and profession of piety.

Other meanes and causes there are of this sinne, but the consideration of these may suffice. As therefore we desire to be worthy receiuers of this sacrament, and so to haue our hands free from the bloud of Christ, let vs with all care and study, practise the contrary vertues.

CHAP.

Chap. XII.

Of the ground, why vnworthy Receiuers are guilty of the body and bloud of Christ.

THE ground and reason, why those who receiue vnworthily, are guilty of the Body and Bloud of Christ, may bee gathered from the former Doctrine of the Sacrament. For from that doth the Apostle inferre and conclude the same.

1 Such persons in so doing, doe plainely despise the sacred authority of Christ, the institutor and first Administer hereof. Now they that despise the authority of Christ,

Christ, doe therein (in some sort) despise the Person of Christ, and his sufferings, and by consequent shew contempt vnto his Body and Bloud, by which principally his authority is ratified and confirmed. And to despise the Person, suffering, Body and Bloud of Christ; what is it but (in some sort) to assent vnto, and therein to ioyne with them that crucified him, and shed his bloud.

2 They contemne a speciall token of his loue, a speciall memoriall of his body and Bloud, a speciall instrument, by meanes wherof, his Body and Bloud is applied vnto them. What is this but

to

to offer an indignity, vnto his sacred Body and Bloud?

3 They offer heerein contempt, to the principall Cognizances and Ensignes of Christianity, to a speciall coine and picture of Christ crucified.

The like wrong offered to the Ensignes and picture of a Prince, is worthily iudged to bee offered to the Prince himselfe. Yea, forasmuch as in this sacrament, the very Body and Bloud of Christ, and all the benefits depending thereupon, are spiritually offered vnto the Receiuer, as lands are offered and conuayed to men, by the sealing and deliuering of Deeds

Deedes and Indentures; hee that ſhall vnworthily behaue himſelfe, in the receiuing of this Sacrament, ſhall therein as much deſpiſe the body and bloud of Chriſt, as he may bee ſaid to deſpiſe the gift of lands, which contemneth the writings, Seales, and Indentures whereby they vſe to bee conuayed, ſecured, and confirmed.

Hence from this conſequent we may note:

1 That Chriſt receiues damnable indignity, and contumely ſometimes; not from Iewes and Infidels onely, but often from Chriſtians, ſuch as looke to bee ſaued by his bloud-ſhedding, and that when

when they are performing ſpeciall worſhip and ſeruice vnto him. For what greater wrong can there bee, then to bee guilty of that bloud, which was ſhed to redeem vs? which was the ſinne of this Church, and is the ſinne all ſuch perſons as are vnworthy receiuers of this Sacrament.

2 The bare cnoformity vnto the outward exerciſes of Religion, whether word, prayer, or Sacraments, is not enough to make vs good Chriſtians; but wee may be the worſe Chriſtians for this, *Romans* 2. 28. 1 *Cor.* 10. 1—7. Many ignorant and ſeduced ſoules, thinke they are

Christians good enough, if their foreheads haue beene sprinkled with the water of Baptisme; if sometimes they heare the word, and receiue the outward elements of this Sacrament. But they may doe all these in such a manner, that by doing of them, they may crucifie Christ, and trample his bloud vnder their feet. It were better for vs, neuer to receiue this Sacrament, then in and by the very act thereof, to pull vpon our heads the guilt of Christs body and bloud.

3 Note the different and contrary effect of this Sacrament in the receiuers thereof. It is the

ſauour of death vnto death, to ſome; to other-ſome, the ſauour of life vnto life. The worthy Receiuer is fed, and refreſhed, and nouriſhed, by the Body and bloud of Chriſt receiued therein. Contrarily, the vnworthy Receiuer, is polluted and defiled thereby, and the oftner he receiues it, the more hee receiues therein, the bane & poyſon of his owne ſoule. Thoſe therefore, which in ſuch a manner, receiue the body and bloud of Chriſt, and looke for Grace thereby, are therein as fond, as if they that whipt Chriſt, and nailed him on the Croſſe, and by meanes thereof, had

their faces, hands, and garments, beſprinkled with his bloud, ſhould thinke by that meanes to be purged and freed from their ſinnes. Or as if hee (who pierced Chriſts ſide with a Speare) ſhould haue held a cup at the wound, and filled it, and drunke it off, and haue fancied by that meanes, to drinke the bloud of Chriſt, to the health and eternall ſaluation of his owne ſoule. And thus much of the firſt part of Preparation.

Wherein wee haue beene plainely taught by the Apoſtle, what a dangerous ſinne it is, to abuſe this holy Sacrament. God grant, that the

the consideration heereof may deepely affect vs; that wee may with feare and trembling, take heed what hands wee lay vpon so holy Mysteryes,

Amen.

A

PREPARATION to the Receiuing of Christs BODY and BLOVD.

The Second Part.

Directing weake Christians *how they may worthily receiue the same.*

By W. BRADSHAVV.

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- The means to preuent the former sin, consists in certaine duties
  - Propounded,
    - In generall, *Chap.* 1.
    - In speciall,
      - 1. Of our faith by the
        - Ground. *Cha.* 3
        - Subiect. *Chap.* 4.
      - 2 Of Repentance. *Chap.* 5. 6.
    - 1. The triall of our selues where of the
      - Tryall it selfe
      - The Persons that are to make it. *Chap.* 7.
    - 2. The continuance of the Triall, *Chap.* 8.
  - Vrged,
    - By the speciall curse that followes the neglect of the former duties. *Chap.* 9.
    - By the signes of that curse in the Church of Corinth. *Chap.* 10.

The Ground of this *Second part.*

1 COR. 11. 28.—33.

28. *LEt a man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup.*

29 *For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords Body.*

30 *For this cause many are weake and sicke among you, and many sleepe.*

31 *For if we would Iudge our selues, we should not be iudged.*

32 *But when we are iudged, we are chastened of the Lord, because we should not bee condemned with the world.*

A Preparation to THE RECEIuing of Christs Body and bloud.

The second par.

Shewing how to preuent the dangerous sin, of profaninig this Sacrament.

CHAP. I.

Of the method of this second Part.

THE Apostle (by whose line wee draw the doctrine of preparation) hauing set forth the odiousnesse of that

that ſin, whereby the holy Sacrament is abuſed, doth afterwards in the words following, preſcribe a ſpeciall remedy how that ſinne may bee preuented. In the due conſcionable practiſe whereof doth our ſecond part of preparation conſiſt.

The meanes and remedy aforeſaid, conſiſts in certaine ſpeciall and neceſſary duties, to be performed by euery Chriſtian that will (to his comfort) partake of this Sacrament.

The duties { 1 Propounds. the Apoſtle. { 2. Vrgeth.

The duties propounded are two:

Firſt, that a man try, ſearch,

search, and examine himselfe, before hee presume to receiue.

Secondly, That he giue not onely tryall and examination of himselfe, till he haue found that which he seeks for.

In the first duty, wee are to consider the tryall it selfe, First, generally: Secondly, more specially. And then the persons that are to make this Tryall.

Chap. II.

Of the tryall of our selues in Generall.

THe tryall and examination of our selues in generall here required, is a diligent search and inqui-

inquisition to bee made, within our soules and consciences, whether we bee such kind of persons as may bee assured, that the Lord will bid welcome to this Table.

And this triall is not to be slight and cursory, but most strict and accurate; such as gold-Smiths vse, when not onely by touch, but by fier and hammer they try whether their Gold and Siluer bee pure or no. For such a manner of trial the Apostles word signifieth.

The Lord cannot bid any welcome to his Table, but such as hee is actually reconciled vnto; and whose persons are acceptable and well pleasing

ſing vnto him.

They who are ſuch perſons, haue certaine ſpeciall gifts and graces beſtowed vpon them, from which they may conclude infallibly, that God doth loue & fauour them: which for diſtinction ſake, from other common gifts are called *Saving Graces.*

Herein then wee muſt labour to ſearch out in our ſelues, theſe Graces, and to try whether they bee in vs or no, But before wee come to particulars, hence we may note in generall,

1 That Gods ſpeciall ſauing graces may bee in vs, and yet not alwaies apparant vnto vs, but may

may ſome time lie hidden in the ſoule, vntill by ſome ſpeciall ſearch they bee diſcouered; elſe ſuch trials as theſe ſhould be needleſſe. As therefore it is matter of humiliation to all good Chriſtians, that vpon due triall, they finde more corruptions in themſelues, then did before appeare vnto them: So this may bee a ſpeciall comfort, that there are alſo in them (which by diligent tryall they ſhall finde) greater graces then euer they imagined to bee in themſelues. This therefore ſhould encourage vs, to ſearch our ſelues ſo much the more narrowly: for if wee ſhall (by a carefull ſearch,

ſearch) finde in our ſoules, but any one grace, or but any degree of a grace, more then wee did perceiue before, it will bring more ſound comfort and ioy vnto our hearts, then if wee had found a hidden treaſure of ſiluer or gold.

2 By this appeares that a man (if ſo bee hee will carefully vſe the meanes) may come to ſom certen knowledge and in-ſight of the ſauing gifts and graces of God, which are in his owne ſoule: And therefore it muſt needs bee a great fault in him, to bee careleſſe in vſing the meanes. It is a ſigne hee ſets no price vpon Gods graces

that

that makes no inquiry whether he hath them in his possession or no. Men vse to make diligent inquiry after hidden and concealed lands and treasures; much more ought wee to search out the concealed graces of God, which lie hid in our owne soules; and which wee cannot imploy (as wee ought) so long as wee know not whether they bein vs or no.

3 It is in this respect, very beneficiall and profitable for *vs*, to finde out and know, what gifts God hath bestowed vpon *vs*, in that (as it appeares by this place) it is a meanes, not onely to preuent fearefull and dangerous

gerous ſinnes, but to make vs more capable of greater graces, which otherwiſe ſhall bee withheld and detained from vs. For wee haue no grounded hope to receiue any new grace, or bleſsing, from any ordinance of God, vntill by diligent ſearch of our ſelues, we haue firſt found ſome former grace in our ſelues, that may make vs (in ſome degree) fit and worthy receiuers thereof. For to him that hath (ſaith our Sauiour) ſhall bee giuen, and from him that hath not, ſhall bee taken away, euen that which hee hath. The vſe of one grace, is to fit and prepare vs for the receiuing

uing of another.

Those speciall gifts and graces which are in all them whose persõs are acceptable to God, are *Faith* and *Repentance*.

By Faith wee are to vnderstand a true, sauing and iustifying faith, which is a supernaturall gift of God, whereby a man seeing the vilenesse of his sinne) relying only vpon the merits of Christ Iesus, for the pardon thereof.

From this Faith doe all other Christian graces proceed, and according to the growth of it doe they grow. Whatsoeuer is done by vertue of this Faith (how simple soeuer the Action may seeme

to

to bee) it is pleasing to God : Otherwise (how glorious soeuer) it is odious to him. This grace entitles vs to Christ and all his merits. This effectually applyeth them vnto vs; This is the onely mouth, by which the Body and bloud of the Lord is eaten and drunken; and therefore a speciall argument of Gods fauour, and a necessary quality to be in all worthy Communicants. And therefore wee are to make speciall search and triall of it.

Chap. III.

Of the tryall of our Faith, by the grounds thereof.

VVEe may try our Faith; first by the ground, then by the subiect.

The ground of true saiuing faith, is the word of God manifested vnto our consciences by the Spirit of God, to bee the Word of GOD. That Faith which resteth vpon any other ground-worke, or foundation, can bee no true saiuing Faith.

A good meanes to try whether our faith bee indeed grounded vpon the Word of God, is, To examine

examine our consciences in these particulars:

1 Whether we beleeue indeed, and in truth, that the writings of the Prophets and Apostles, in the Old and New Testament, are the very word of God? (For the whole word of God, so farre as is needfull to be beleeued vnto saluation, is contained therein) or at the least, whether we be exceedingly troubled, and grieued in our soules, and from our very hearts, when (through any temptation) we are moued to doubt of the same: And whether we vse all meanes wee can, to come to bee fully perswaded thereof; For in such cases, God accepts

Mat. 9. 24.
Rom. 7. 18.
Mat. 5. 9

accepts the will and indeuour for the deed.

2 Whether we vnfainedly desire to bee taught & instructed in the word of God, and to come to the true knowledge, and vnderstanding, and beliefe thereof? And whether wee loue and affect those meanes most, which are most powerfull and effectuall to that end and purpose? For thee whose faith is grounded vpon Gods Word, hath his hope grounded vpon the same Word; euen all the hope that hee hath of euerlasting life. And therefore hee must needes desire to bee acquainted therewith, by all meanes possible.

3 Whether

3 Whether our ignorance and dulneſſe, in vnderſtanding of the word, and our forgetfulneſſe thereof, bee grieuous and troubleſome vnto vs? For how can it chuſe but grieue and trouble a man, when hee knowes not, or vnderſtands not, or cannot remember, the Euidence of his owne euerlaſting eſtate?

4 Whether our reading, or hearing the word read, or preached: our meditating, conference, and ſtudy of it, doe increaſe, or nouriſh our loue and delight, and beliefe in it? Or if wee cannot diſcerne any ſuch matter, whether we bee not vnfainedly grieued

Pſ. 119. 92. 97, 98. 103

and humbled for it.

5 Whether wee giue credit and authority vnto it, aboue all humane Traditions, and Customes whatsoeuer? And whether we doe not deny credit and belief vnto whatsoeuer wee know to bee repugnant vnto the same word?

Ps. 119. 113

6 Whether wee find a lightnesse, and cheerfulnesse in our consciences, when wee haue done any thing agreeable vnto the word of God? And whether wee finde a trouble, or a dulnesse and heauinesse in the same, when wee haue done any thing which we know to be repugnant vnto the same word?

7 Whe-

7 Whether wee vnfainedly hope in the promiſes, feare the threatnings, deſire the bleſsings, & indeauour to auoid the curſes cõtained in this word, and whether wee equally beleeue the one, as well as the other?

8 Whether wee iudge it a ſingular bleſsing of the Lord, that hee hath in this manner reuealed his will in the written word; & that hee vouchſafeth vs liberty and meanes to come to the knowledge, vnderſtanding, and beliefe of it? And whether wee iudge it to bee, a great iudgement & curſe vpon them, from whom this word is hid, and who want this

liberty and meanes that weeenioy.

9 Lastly, whether wee can proue, those points of Religion and Faith, which wee hold and beleeue, by the written word of GOD? And whether wee doe therefore beleeue them, because wee know that they are affirmed in the word of God? And whether we misdoubt, and suspect all those points of Religion, that wee cannot see warranted by the Word of God?

If we can finde these properties in our soules, then haue wee found in our selues, so many infallible signes and tokens, that our Faith hath a true

true and found ground.

CHAP. IIII.

Of the triall of our faith by the Obiect or matter thereof.

SEcondly, wee are to try and examine our Faith in Christ, whether it bee true and liuely, no or yea, by the obiect and matter thereof.

The obiect and matter of true faith, is, That diuine truth, which God in his Word hath reuealed vnto vs. For if the testimony of GOD in his Word, bee the ground of our Faith, then that truth (which is reuealed in the Word) must needes bee the obiect and matter

thereof. Now forasmuch, as there was neuer any one man, that could euer attaine vnto the knowledge of all and euery particular truth reuealed in the word of God: the readiest means herein to try our Faith, is, by such main fundamentall truths therein contained, and plainely taught, vppon which all other truths doe in some sort depend, and vnto which they are to bee reduced. And therefore let vs examine our owne consciences in these points.

1 Whether doe wee vnfainedly beleeue the Mystery of the Trinity, the Creation of the world, the fall of *Adam*, the

the Incarnation, death, reſurrection, and aſcenſion of Ieſus Chriſt? that there ſhall bee a riſing againe of all fleſh from death to life; a generall day of Iudgement, that there is a heauen, a hell, an euerlaſting life for ſome, and an eternall death for otherſome, after this life. And ſuch other grounds of Religion, euidently contained in the word of God, and collected, and proued by the ſame, in our ordinary confeſsions of Faith, and Catechiſmes.

2 More ſpecially, whether wee beleeue that the Law of God, (the [a] ſum whereof is contained in the ten Commandemẽts)

a Mat. 22. 4

is [b] holy, perfect, and iust Law? And such a Law, as God may iustly binde euery man, to the obedience of euery Commandement therein contained. And [c] whether we beleeue, that hee that perfectly keepeth this Law, is [d] a blessed and happy man.

[b] Ro. 7. 12. & 9. 14, 15, 16.
Psal 19. 7.
Deut. 6. 2. 4, 5.
[d] Deut. 28. 15
Gal. 3. 10.
Rom. 6. 23
2 Thes. 1. 9

3 Whether wee beleeue, That the breach of this law, deserueth euerlasting death and condemnation. And that God in [f] his iustice, may punish euerlastingly in hell fire, the breakers thereof.

[f] Rom. 9. 13. 14.

4 Whether wee beleeue, That [g] all men liuing vpon earth, since the fall of *Adam*, haue bro-

[g] Rom. 3. 10. 11, 12, 20, 23 & 5. 12.
Pro. 20. 8.

ken

ken this Law, and so are guilty of euerlasting death and that no man (by reason of the corruption of his will,[h] is now since the said fall, able to keep this Law.

h Ge.8.21. Ro.7.7.27.

5 Whether wee beleeue, That our selues in particular, are grieuous sinners, and haue deserued by our sinnes, euerlasting death and condemnation: And that it is a great misery to bee a sinner, and a happines to be free from sinne.

Ps.51.3.4.5. Neh.1.7. Dan.9.5,12. Psa.40.12. & 32,4. Ezra 9.6.

6 Whether wee beleeue, That God will punish euerlastingly in Hell fire, a great part of the world, for their sin: And that to the praise of his glorious Iustice.

Luk.19.23. & 1.34. Mat.7.13. Rom.9.27. Pro.16.4.

Rom.3.23. & 5,6,12.& 7.18,19,20

7 Whether wee beleeue, That neither our selues, nor any man else, by his owne power, strength, or merit, is able to free himselfe from this condemnation: And therefore, if there bee no meanes out of our selues to saue vs, that wee also shall be in the number of those, that shall be euerlastingly condemned.

Iohn 17.9. Dan.9.7. Ro.15.14. & 9.22,23 Heb.4.6.

8 Whether wee beleeue, that God will shew grace and mercy to some sinners, freely sauing, pardoning, and forgiuing them, without the least merit and desert on their part.

9 Whether wee beleeue, that all that are saued and parponed of their sinnes

sins, are partakers of this mercy, onely through the merits of Iesus Christ, God and man; And that hee merited the same, by his death and bloud-shedding vpon the Crosse. Rom.8.1. & 7.24,25 & 5.1,12. & 3.28. Mat.1.21.

10 Whether wee beleeue, that the merits of Christ, are sufficient for the pardon and forgiuenesse of our owne sinnes in particular. Iohn 1.12. & 6.35. Mat.9.2. Ro.7.24,25 Esa.1.18. Hab.9.4.

11 Whether wee beleeue, that all that are saued by Iesus Christ, shall in this life (if they liue till they come to yeares of discretion) haue the Mystery of Redemption reuealed vnto them in the preaching of the Gospell, by meanes whereof, they shall effectually bee called Ro.8.30,31 1Cor.1.30 Ioh.15.19. & 17.6,20, 21.

Ephe. 5. 30
Iohn 15. 1.
Ez. 11. 19.
Act. 16. 14.
Iohn 1. 12.
2 Pet. 1. 5.

called out of the world, to Faith and Repentance; And that they shall testifie the same, by sorrow vnfained for their sinnes past, and an endeauour carefully to lead a new life euer after: and in a readines to doe Iesus Christ faithfull seruice in his Church, according to his will reuealed in his word.

Mat. 29. 34
Reuel. 21. 1. 2. 3
2 Tim. 4. 8.

And whether we beleeue, that after this life, all such shall raigne with Christ Iesus, in all blisse and glory in heauen, for euer and euer.

12 Whether wee beleeue, that all such as doe beleeue, and vnfainedly repent them of their sins, and haue a constant purpose to lead a new life accor-

according to the will and word of God, are in the number of them that shall bee saued euerlastingly. And whether wee iudge and beleeue, that it is a sinne, for any such person to despaire of the mercy of God, & not to repose trust and confidence therin.

Iohn 3.36. 1 Ioh.5.10

Iohn 3.18. 36.

13 Whether wee beleeue, that all those persons, are most vile and miserable, that are not called to Faith and repentance, and that they (most of all other) are most vile and wicked persons, that contemne, and dispise, or care not to vse those meanes, that God hath ordained, to bring them thereunto.

Mat.11.21 25. Heb.2.3.

14 Whe-

14 Whether wee beleeue, that we are bound to vſe all the meanes we can, for attaining Faith and Repentance; And whether we beleeue, that in vſing the meanes, wee ſhall attaine them. And laſtly, whether when we feele that wee haue in ſome meaſure obtained theſe graces; we doe beleeue, that our ſelues in particular, are of that number that ſhall bee ſaued. Or whether we doe vſe all indeuour (at the leaſt) and vnfainedly deſire to beleeue the ſame.

Mat.7.7,8 & 21.22. Mar.11.24 2 Tim.4.7, 8. Luk.2.29. Iob 19.25.

Mar.9.24. Luk.17.5. Mar.5.6. Reu.21.6.

In theſe ſeuerall points conſiſts the ſubſtance and matter of the true Chriſtian Faith, euery one of which, are euidently re-

uealed

nealed in the word of God. So that those who are conuersant in the same, (if they doe not wilfully shut their eyes against the light,) cannot but see them plainely set downe therein : and vpon these grounds and principles, doe all other Truths in the word of God (in some sort) depend, tending either to the confirmation, or illustration of them. So that, if in the tryall of our selues, we can find assuredly that we beleeue all, and euery of these points and doe our vttermost indeauour to beleeue them more and more ; then verily our Faith is sound, in regard of the maine matter

ter and ſubſtance thereof; though in diuers other particulars, (through our ignorance and corruption) it may be weake and vnſound.

CHAP. V.

Of the triall of our repentance.

THE Second maine grace, that is in all thoſe that are in grace and fauour with God, is Repentance; the triall whereof, is alſo a triall of our faith. That perſon, whoſe heart is deſtitute hereof, is as yet odious in Gods ſight, and therefore a moſt vnworthy partaker of this Sacrament.

Repentance, is an vnfained

fained hatred of all sinne, arising especially from faith.

As they that want faith, want a mouth to eat the Body and Bloud of Christ; So they which want repentance, want an appetite and a stomacke thereunto. For how can they hunger and thirst, after the Lambe of God, which taketh away the sinnes of the world, who haue not this grace to repent them of their sins? And how can they thankfully and worthily eate the body, and drinke the bloud of that Lambe, which was sacrificed for their sinne, that haue no desire nor appetite thereunto?

The

The meanes then to try, whether this Repentance bee in vs or no, is; to make inquisition after the speciall signes and effects thereof: As,

Psa.51.3,4 Dan.9.7,8. 1 Cor.11 31. Mat.11.38

6 Whether wee doe feele and perceiue, that wee are grieuous sinners, and accuse and condemne our selues from our harts for our sins, and acknowledge the iust merit and desert of our sin?

Ro.3.20.& 4.15.&7.7 Ps.119.18. 143.176.

2 Whether wee did come to the sense and feeling of our sin by the Law of God; and whether wee loue the same Law the more, by how much the more it discouereth our sinnes. And whether also wee loue those meanes best, that are

are most powerfull and effectuall, to bring vs vnto the knowledge, sense, and feeling of our sins.

3 Whether the more that we heare, and beleeue the Gospell, and in it the loue and mercy of Iesus Christ towards sinners, the more we hate and forsake our sin.

Gal. 5. 24. 1 Iohn 3. 9. Rom. 6. 2, 3. 4, 5.

4 Whether wee hate a sinne as much, or more in our selues, then in another, and whether wee loue another because of conscience hee forbeareth to sin.

5 Whether wee hate and striue against that sin that our nature is most disposed vnto, and which loueth and haunteth vs most.

6 Whe-

6 Whether the more, that wee haue formerly sinned against God, and by our sins dishonoured God, the more now wee desire and indeauour to please God.

Luk. 7. 47.

7 Whether wee doe striue against, not onely great sinnes, such as are punished at Assises and Sessions: but also small sinnes, such as are not punished; nor neuer called in question, in the Courts and Consistories of men.

Gal. 5. 9.
1 The. 5. 22

8 Whether wee haue and abhor in our selues, not onely those sins, that are hatefull and detestable in the eyes of men: but euen those also, which men will account

Gen. 36. 9.

a grace and honour vnto vs to commit: And for which they will recompence and reward vs: when it shall bee reuealed to vs, out of Gods word, that they are sinnes.

9 Whether wee hate sin principally, because God hates it, and forbids it, And not onely, and especially, in respect of the curse and punishment, or of the lawes of men.

10 Whether wee doe not repent, that wee did no sooner repent: And whether wee would, for any worldly good bee in that estate, that we were in before our Repentance. Phil. 3. 7. 8.

11 Whether wee can instance, in any speciall or

or particular ſins, which formerly wee loued and delighted in, which now we hate & ſtriue againſt.

12 Whether wee doe ſo much the more ſtudy and imbrace the contrary vertues vnto ſuch ſins, as we now repent of, by how much the more wee haue beene formerly giuen vnto them.

13 Whether wee are not afraide, that ſomething that we loue and affect, ſhould (by the word of God) be diſcouered to be a ſin; And whether we doe not deſire and pray, that God would diſcouer vnto vs, all our ſins, to the end that we may ſtriue againſt them, and forſake them.

14 Whe-

14 Whether wee doe reioyce and vnfainedly thanke God, when any thing (that we take pleasure and delight in) is discouered to be a sin.

15 Whether wee esteeme it a singular blessing of God that we haue beene, and are crossed of God in those sins, which our nature thirsteth after; And that we haue not had that opportunity and meanes of committing them, which our corruption hath desired.

16 Whether wee doe not hate, but rather loue him, that dutifully, louingly, and brotherly doth admonish vs of a manifest sin, especially if it bee a Minister of God.

Chap.

CHAP. VI.

Of new obedience, and the triall thereof.

ONe maine and speciall effect, and fruit of true Repentance, and consequeently of Faith, (without which our persons cannot bee acceptable vnto God) is new Obedience.

1 Pet. 4. 2. & 1. 21. Rom. 6. 15 Acts 93. 1. Dan. 3. 18.

New obedience, is a constant purpose to forsake all sin, and an endeauour to obey God in all things for Christs sake.

Euery Article of our Faith, is an vnresistable argument, to proue that wee owe this duty vnto God: And if wee beleeue them truely, they will

moue vs, yea force vs vnto the ſame in ſome meaſure or other?

The meanes to try whether this grace bee in vs, or no, is to examine our cõſciences in theſe points following:

1 Whether we deſire and endeauour, to know the will, pleaſure, and commandement of God, that wee might thereby frame our ſelues to pleaſe God: and whether wee doe (to this end) vſe the moſt likely and approued meanes, to come to the knowledge thereof: and whether wee reioyce in the knowledge thereof, after wee haue attained vnto it.

1 The. 5. 21
Act. 17. 18.
Pſ. 119. 15.

2 Whether wee are

Gal.5.14. 1Cor.1.18, 19,20 Mat.26.39 Nu.22.19.

content, to subiect our owne wils, reason, and affections vnto Gods reuealed will: and doe not exalt our owne wisdome and will aboue his.

1 Pet.4.12 16. Mat.19.28 29. 1 Pet.4.17 18,19. Phil.1.29. Ps.119.71. 1Cor.1.4. Rom.5.3. 1 Pet.4.13

3 Whether we labour to perswade our selues, that we shall lose nothing, by yeelding obedience to Gods wil: and that it shal be worse for vs, for crossing his will in any thing whatsoeuer; yea, that the more we lose by our obedience to God, the more wee shall be sure to gaine thereby.

Ro.17.24. 2Cor.12.8 Pr.30.8,9.

4 Whether wee are not grieued, when wee meete with any lets and hinderances, by meanes whereof, wee cannot doe his will, as we ought and would

would doe it: and whether wee are vnfainedly ſorry, that wee want ſtrength and ability to doe it, as wee would and ſhould.

5 Whether wee count it a grace, honour, and fauour vnto vs, that God would vouchſafe to command vs any ſeruice: and whether wee thinke nothing too baſe for vs to doe, that hee requireth at our hands. Mat.16.24.

6 Whether it be grieuous vnto vs, that others doe not obey God: and whether it be hatefull vnto vs, that another man ſhould diſpleaſe God, to pleaſure vs. Pſ.119.136

7 Whether we thinke all the ſeruice and duties,

that God requireth of vs, to bee performed either to himselfe, or to our neighbour, to be lesse by many degrees, then hee hath deserued at our hands: and whether, if he should desire greater matters at our hand, wee thinke our selues bound to yeeld obedience vnto them.

Rom.9.3. Gē.22.1,2.

8 Whether wee account meanely and basely of our obedience, and of the best seruice wee can performe, or at any time haue performed to God, as that which is of no value, to merit the least grace and fauour of him.

Luk.18.13. Psal.51.17. Esa.66.2.

9 Whether it bee a tediousnesse and vexation vnto our soules, to liue in

in those places, where wee cannot haue opportunity to serue and please God, as wee would, and ought to doe: and whether wee loue those places most, where wee haue most meanes and opportunitie to serue and honour God, Psa.120.5. Ps.84.1,2, 3,4.& 27.4

10 Whether wee loue those persons most, from whence wee haue most helpes and encouragements to serue and please God: and whether of all other persons, we mislike them most, that crosse and hinder our obedience vnto God, and will not suffer vs to performe those duties vnto him, which wee are able to doe, and willingly would doe, and 2 Thes.3.12

which lay snares and stumbling blockes in our wayes, that wee may not freely serue him as wee would.

Phil. 1. 9, 10, 11. 11 Whether we desire to liue no longer, then that wee may bee able to doe God some honour and seruice; and whether euery day, more then other, the longer wee liue, wee thinke our selues bound, and endeuour to doe better and better seruice vnto God, and to make him amendes for our negligence past, all the dayes of our life before.

Chap. VII.

Of the persons that are to make this triall.

Hitherto

HItherto of the triall it ſelfe.

The Perſons that are to make this triall, are our ſelues, vpon our ſelues: *Let a man therefore* (ſaith the Apoſtle) *Examine himſelfe*. The reaſon whereof is euident: for it is not poſsible, that another man ſhould by triall finde out, what is in our hearts and conſciences. For though another ſhould vſe neuer ſo many experiments, and try neuer ſo many concluſions vpon vs, yet may we through our hypocriſie, and cunning diſsimulation couſen and delude him, though he were the wiſeſt man, and ſeuereſt inquiſitor in the world; Yea,

our owne hearts are so full of fraud and guile, that if in this triall and examination of our selues, we doe not proceede by a sound and sincere rule, our selues shall exceedingly couſen our selues, and we shall conceit, that that grace is in our hearts, which was neuer in them indeed and truth.

Doth not experience teach vs, That some persons haue made great shewes of piety, and more then an ordinary profession thereof, insomuch that they haue seemed, not onely to others, (but out of doubt, euen to themselues) to burne in zeale, to some speciall Truthes, and causes of Christ,

Christ, who yet afterwards haue prooued detestable Apostates, and bloudy and desperate persecutors of that in others, which themselues haue professed?

The Lord seldome leaues his Church without some notorious example or other of this kinde; that we might the more narrowly try and examine the sincerity of our hearts, and take heed wee bee not deceiued with shewes and semblances of grace, in stead of substances.

This triall of our selues, doth not exclude the triall which others (as farre as they are able) are to make of vs; especially our Gouernours, Tea-

chers, and Instructors, such as haue the cure and charge of our soules: but it rather strengthneth and confirmeth the same. For they who in singlenesse of heart shall once set themselues to this worke, shall finde it of that difficulty, that they will bee glad of any furtherance and direction that they can get. For those Trials and Examinations, that others vse to make of vs, are but helpes and directions, how wee may (in the best manner) try and examine our selues. Those therefore; who are so ready to conclude from hence, that others haue nothing to doe to examine them, because they

are

are here required to examine themselues ; might as well conclude, that no body else is to care for, or doe good to them, because they are to care for, prouide for, and doe good for themselues.

But the truth is, such persons as are not willing that others should examine them, doe neuer purpose to examine themselues, but are guilty to themselues of Ignorance and Graceleſnesse, and affect the same : And therefore had rather liue and rot therein, then discouerit to others, though they might haue helpe thereby. Indeed, if this were the end of such trials, to finde out the defects,

fects, wants, and infirmities of our brethren, to the end that they may bee drawne forth to punishment, or that wee might haue matter of contempt or derision against them, it were somewhat to except against it. But seeing the vse and intent thereereof, is to finde out what spirituall grace the Examinant wanteth, to the ende that the best meanes might bee vsed to supply the same: Is it not strange; that any should bee found vnwilling to submit vnto the same? much more to iudge it an iniury and wrong? If a rich man should come to a poore man, and in loue and pitty examine him of

of his eſtate, deſiring to make knowne vnto him what hee wants: whether Money, Corne, or other prouiſion for himſelfe, his Wife and Children, promiſing to ſupply the ſame, Were hee not a ſtrange man, if being in extreame want, himſelfe, wife, and children, ready to ſtarue with hunger, hee ſhould murmure and grudge at this rich Man, and aske what he had to doe to examine him? Verily, thus it is with many poore ignorant ſoules amongſt vs, the more they ſtand in neede of ſpirituall reliefe, the leſſe they can endure to bee examined of their pouerty and nakednes,

kedneſſe, by thoſe who are deſirous, to helpe and relieue them the beſt they can.

But wee may note hence:

1 That this is not ſufficient to make a worthy Receiuer, That vpon triall and examination made by others, hee be found worthy. A man by wiſe and politicke carriage, may ſo demeane himſelfe, that (euen the beſt) and holieſt, and learnedſt, after that they haue ſifted him to the vttermoſt, ſhall finde no iuſt matter of exception againſt him. And many beare this minde, that if they can ſo behaue themſelues, as no man elſe can accuſe them,

them, though they bee guilty to their owne conscience of neuer so many corruptions; that then they are worthy enough of Christ, and this Sacrament, and all other prerogatiues of Christians. But the Apostle teacheth vs here, neuer to iudge our selues tried enough, but when wee are approued to our owne soules and consciences. For the strictest Inquisitors, may free and acquit vs, when our owne consciences haue a thousand capitall crimes to arraigne, conuict, and condemne vs of. Let vs not therefore, in the matter of our owne worthinesse, so much relie vpon the iudgement of

of others, though it were of the best in the World, as of our owne consciences, which are better able to iudge of our owne inward estate, then all the world besides. But most iudge themselues Christians worthy enough, if no man else bee able to lay any speciall vnworthines to their charge. But then the Apostle would hnue sent vs to others, (and not to our selues) to be tried and examined.

2 This duty of trying and examining a mans selfe, is of vse to the best of Christians, for many times none feele in themselues more want of graces then they doe, none are

are more deiected with the ſenſe and feeling of their defects, then they are: And many times they thinke they want thoſe graces moſt, with which their ſoules are moſt richly adorned

And thus much of the firſt duty, which the Apoſtle propounds as a ſpeciall meanes, to preuent the profaning of this Sacrament.

Chap. VIII.

Of the continuance in trial, till wee finde that wee ſeeke for.

THe other duty propounded by the Apoſtle (but implicitly) is; That wee giue not ouer trying

trying and ſearching of our ſelues, vntill we finde theſe graces in vs. For the Apoſtles requires of him that examineth himſelfe, *That hee eate of this bread, and drinke of this cup.*

What? Is hee to doe this, whether in this ſearch and triall hee ſhall finde any grace in himſelfe or no? To what end then ſhould a man make any ſuch triall? This caſe is cleare, that a man is not to receiue this Sacrament, except after triall he finde himſelfe to be in the ſtate of grace. But why doth not the Apoſtle, put in this caution and exception, Firſt: Becauſe hee would thereby teach all Chriſtians, ſo long

long to continue the triall and examination of themselues, vntill they haue found in themselues (in some degree) the graces aboue specified; Secondly, To shew that a man hath not tried and examined himselfe, in that manner which the holy Ghost meaneth, vntill hee hath found in himselfe the graces aforesaid.

Thirdly, To teach, that hee that hath this grace, but to search seriously within himselfe, shall in good time find these graces in himselfe.

It is the precise promise of our Sauiour, *Seeke and you shall finde*, Luke 11. 5. 9.

What an incouragement

ment then ought this to bee vnto euery one of vs, to rifle and ranſacke our owne ſoules, ſearching euery corner of them, as one would ſearch for a Mine of gold, ſeeing we are ſure before hand to finde the graces wee ſeeke for, and in and with them (which will bee of more worth to vs then a thouſand Worlds) a ſealed pardon of the forgiueneſſe of our ſinnes: Yea, ſure euidences and Indentures of a firme title to the Kingdom of Heauen. If a condemned man ſhould bee certified, that if hee did make diligent ſearch, he ſhould without faile finde the Kings pardon, or if a needy begger

ger were informed, that if hee would seeke and search narrowly in such a place, hee should be sure to finde such treasures of gold and siluer, as would make him a rich man as long as hee liued; would any man pitty either the pouerty of the one, or the death of the other, if they should refuse in those cases to take paines to search? Much lesse are such to bee pittied, that may find sauing grace, if they will seeke for it. Can there bee a greater signe of a man that despiseth the grace of God, then in such a case as this is, not to seeke after it, when a man may bee sure to haue it for the seeking after? Here

Here wee may note by the way, that the Apoſtle doth not onely tie, the duty of Examination to the receiuing of this Sacrament, but alſo the receiuing of this Sacrament, to the duty of Examination: Not that we ſhould neuer examine our ſelues, but before the receiuing of this Sacrament, or vpon this occaſion onely; but that doing it vpon this occaſion, we ſhould then after the doing of it receiue, and not forſake the Table of the Lord. So that theſe points following, are plainely taught vnto vs by the Apoſtle.

1 That the danger of receiuing vnworthily, muſt

must not with-holde vs from receiuing this Sacrament; but must make vs so much the more studious, to vse the meanes of worthy receiuing the same. For the Apostle doth not say, Let a man therefore forbeare to receiue; but, *Let a Man therefore try and examine himselfe, and so let him eate, &c.* So that the more dangerous it is to receiue vnworthily, the more must wee indeuour to be worthy Receiuers. And hence the Apostle inferres this duty, from the danger aforesaid, as if he should say, Euery Christian stands bound to receiue this Sacrament, yet seeing the danger of vn-

vnworthy receiuing is so great; our duty is the more carefully to study how wee may be worthy Receiuers.

2 That all Christians which are bound to receiue, are bound to make this triall before they receiue.

3 That after we haue made this triall, it is a sin not to receiue this Sacrament.

Chap. IX.

Of the curse that followes the neglect of the triall aforesaid.

THus much of the duties necessary to the worthy receiuing of this Sacrament.

The Apostle furthermore

more vrgeth, and presseth the Church of Corinth (and vs in them) to this duty.

And this { 1 In generall, by shewing the curse that they incur, which without this Triall do eat vnworthily. 2 In speciall, by shewing what signes and tokens of that curse was amongst the *Corinthians* themselues.

The curse he first propounds: and secondly affixeth the speciall ground and reason thereof.

The curse propounded is this, That a man, not trying and examining himselfe, eateth and drinketh vnworthily, and

therein, and thereby, *eateth and drinketh his owne damnation*: That is, in ſtead of receiuing any ſpirituall foode, they receiue thereby (except the ſpeciall mercy of God preuent it) that which will bee a bane and poyſon to their ſoules. The bread and wine receiued, ſhall bee ſo farre from beeing to them the body and bloud of Chriſt, that it ſhall be vnto them (as the ſop was to *Iudas*) a meanes, in and by which Sathan ſhall enter into them. They ſhall be ſo farre from furthering their ſaluation thereby, that if they had no other ſinne, that ſhould bee ſinne enough, to pull vpon their heads eternall

eternall condemnation.

If God ſhould turne theſe Elements of bread and wine (being vnworthily receiued) vnto a bodily bane and poyſon vnto vs, would it not make vs feare and tremble how wee receiued them, and to trie & examine our ſelues thorowly, before wee preſumed to receiue the ſame?

Surely, if vpon our vnworthy receiuing, our bowels and entrailes ſhould bee in danger to rot within vs; yet, if no more euill then that ſhold follow, it were nothing ſo fearefull a matter as this is, to eate and drinke our owne damnation. As therefore we hate and ab-

horre the damnation of our ſoules, wee ſhould hate and abhorre the vnworthy receiuing of this Sacrament, and loue and imbrace thoſe means, by which wee may become worthy Receiuers thereof.

The ground of the curſe, is, becauſe ſuch *doe not diſcerne the Body of Chriſt*, that is, make no difference betweene that food, and thoſe dainties which God prepareth and offereth in this Sacrament, euen the precious Body and Bloud of our Sauiour Chriſt, and other ordinary meates and drinkes, in eating and deuouring the Bread and Wine, neuer looking after

ter, nor regarding to eat and drinke the body and bloud of Christ exhibited thereby. What is this but to contemne Christ and his merits, and to offer a foule in dignity to God, that prepares this feast? And how can they but indanger themselues to perish eternally, that discerne not, nor looke not after that food, by which they should liue eternally.

Chap. X.

Of the speciall signes and tokens of the aforesaid curse in the Church of Corinth.

THe Apostle more specially shewes, the

curse aforesaid, by certen speciall signes and tokens thereof in the Church of Corinth, *viz.* Certain speciall iudgements of God, that at that time were inflicted vpon diuers persons, in and of that Church.

These iudgments were bodily afflictions, of diuers sorts and degrees. Some were smitten with one kinde of infirmity, and some with another, and some with death it selfe. *For this cause* (saith the Apostle) *many of you are weake, and sicke, and many are fallen asleepe*: verse 30.

Hence we learne,

1 That wee ought in a speciall manner, to reuerence

rence and religiously vse those ordinances of God, the profanation whereof, hee markes and brands with particular visible iudgements. Gods meere threatnings of death after this life, should be enough to terrifie Christians from the abuse of any of his Ordinances: Much more then should they moue vs, when (as so many seales and Sacraments thereof) hee shall annex thereunto sensible plagues and punishments in this life. Wee cannot but see that many plagues and iudgements are gone forth, from the Throne of God into the World; yea, into the Church; yea, into many of our houses,

and vpon our owne perſons: Neither doe we ſee the iudgements onely, but wee might ſee alſo (if wee did not wilfully ſhut our eyes) for what particular ſinnes God inflicteth many of them. Who is it that cannot ſee, that ſo many & ſo many plagues and vengeances haue fallen, and doe yet lie vpon ſuch and ſuch men for their murthers, theſts adulteries, treaſons, periuries, drunkenneſſe, &c. And yet neyther the ſight of theſe iudgements, no nor the ſence and feeling of ſome of them in our owne perſons, will ſerue to reſtraine vs from thoſe ſinnes; But in the midſt of ſo many iudgements theſe

theſe ſinnes abound, and as it were triumph ouer them.

2 We may learne, that the vnworthy & profane receiuers of this Sacrament, doe not onely eate and drinke therein a ſpirituall iudgement (which hypocrites and carnall men doe not ſo much care for;) but euen bodily iudgements alſo, ſo that it may proue in the end & effect, no better then a very bane and poyſon vnto our bodies, & a meanes of many grieuous diſeaſes, yea and of vntimely death. For ſo it proued (we ſee) to ſome of theſe Corinthians; and we can pleade no ſpeciall priuiledge. The more therefore

fore that wee may loue our bodily liues & health the more, let vs make conſcience of the former duties. Theſe kinde of iudgements here mentioned, are not ſtrangers amongſt vs, yea, the hand of God in this kinde hath lien a long time heauy vpon vs, and though wee cannot preciſely ſay (as the Apoſtle heere doth,) That for this very cauſe, ſome of vs are afflicted with this diſeaſe, & ſome with that, and ſo many with the peſtilence, &c. Yet hauing ſuch a preſident ſet before vs, in the Word of God, of ſuch a ſinne, puniſhed with ſuch iudgements, it being too apparant, that not onely the

the same sinne doth raign amongst vs, but that also the same iudgements lie in great weight and measure vpon vs, wee haue iust cause to feare, that amongst others, this very sinne is one cause thereof. And therefore in seeking to remoue these iudgements, let vs haue a speciall care amongst other sinnes to reforme this.

3 So oft as any of vs are guilty vnto our selues of vnreuerent and vnworthy receiuing of this Sacrament, and the more free wee haue beene with all, from any of these iudgements, in the greater danger wee should feare our selues to bee.

For

For wee are indebted, ſo many deaths and ſickneſſes to the Lord, which (except wee preuent betimes with true Repentance) we ſhall bee ſure to pay, with the intereſt, either in this life, or in another. For the Lord as much hates this ſinne in vs, as in the Corinthians, and will be ſure at ſome time or other, by one meanes or other, to puniſh it ſeuerely; And the more he deferres to puniſh it, the more ſeuerely he will doe it, when hee takes the rod once into his hands. Let vs then in the feare of God take heed, how in this caſe we too much abuſe the patience and long ſuffering of God; patience

ence wounded, becomes fury.

For the further inforcing of this, the Apoſtle ſhewes,

Firſt, the iuſtice of God in this curſe of his: Secondly, his Mercy.

His iuſtice, in that he had not thus ſharpely iudged them, if they had iudged themſelues. For (ſaith hee) *if wee would iudge our ſelues, we ſhould not be iudged. verſ.* 31. As though hee ſhould ſay: Wee may thanke our ſelues for theſe and ſuch like iudgements that lie vpon vs, and can no way blame God for them. For it is iuſt with him, the beſt of vs being, ſo ſinfull as wee are, that when wee

wee will not iudge and condemne our ſelues, wee ſhould bee in ſuch a manner iudged and condemned by him.

Hence we may learne,

1 That the beſt meanes to preuent any iudgement of God, whether temporall or eternall, is to accuſe, arraigne, iudge, and condemne our ſelues: and contrarily, the ſureſt way to pull downe all ſorts of iudgements vpon our ſelues, is to iuſtifie our ſelues, and to glory in the merits of our owne righteouſneſſe.

Would wee then in moſt effectuall manner, preuent ſickneſſe, ſhame, death? Let vs examine our ſelues, and ſearch what

what ſinnes are in vs, and paſſe the ſeuereſt ſentence of condemnation againſt our ſelues that may bee. The more (if it bee done vnfainedly) wee ſhall condemne our ſelues, the more the Lord will iuſtifie vs.

2. The due triall and examination of a mans ſelfe, and the iudging and condemning of a mans ſelfe; doe one neceſſarily follow vpon another. Otherwiſe there is no good coherence of theſe words with the former.

He then that ſhal carefully and conſcionably examine himſelfe, ſhall be ſure to finde matter enough in himſelfe, to iudge and condemn himſelf for.

So

So that hee doth moſt worthily eate and drinke this Sacrament, that ſhall diſcerne in himſelfe moſt matter of iudgement and condemnation: and none more vnworthy receiuers thereof, then thoſe which can finde nothing in themſelues to iudge and condemne themſelurs for.

Hee ſhewes ſecondly, the mercy of God towards them herein. That theſe iudgements (vnto them that can make right vſe of them) are but fatherly and louing chaſtiſements and inſtructions, to keepe them from the common condemnation of the World. *But* (ſaith he) *whilſt wee are iudged*

iudged, wee are chaſtened (or nurtured and inſtructed) *of the Lord, becauſe wee ſhould not be condemned with the world.*

As if hee ſhould haue ſaid: You are notwithſtanding to behold Gods mercy towards you, ſhining in this Iuſtice of his. For he doth not this out of any hatred hee beares to any of you, that are humbled vnder this hand of his, and can make a good vſe thereof. But as a louing and deare father chaſteneth and correcteth his childe, when hee ſees him in any fault, not that hee might bee auenged of him, but onely thereby to terrifie him, and keepe him from ſuch courſes

courſes, as might bring him to the gibbet, or gallowes, or any other ſuch ſhamefull end: So God exerciſeth you with theſe temporall chaſtiſements, that thereby hee might keepe, and reſtraine you from following ſuch courſes, as might bring you (with the reſt of the wicked world) to eternall damnation.

The conſideration hereof, ſhould not embolden vs to bee the leſſe carefull of the former duties, but rather to make more conſcience of them. For howſoeuer thoſe who receiue this Sacrament vnworthily, doe not ſo eate and duinke their owne damnation; that there is

no

no means or hope of mercy left vnto them, beeing fallen into this sinne, and though these temporall iudgements, which God inflicts as signes and tokens, that therein they eate & drinke their owne damnation, are to some persons the effects of Gods loue, & the meanes to saue them from that damnation: Yet cursed, and desperate must their state needes bee, that shall in such a manner abuse so great a mercy and loue of God; yea, these temporary iudgements, doe so farre forth onely proceede from his loue, as they are sanctified vnto vs, and made holy instruments, in and thorow them,

them, to see and behold what an odious and damnable sinne it is to receiue vnworthily; and so they become a good meanes, to make vs repent of it, and forsake that sinne. In others they are but the fore-runners of eternall punishment.

Thus much for our helpe and direction, that wee may bee worthy and fruitfull receiuers of this Sacrament.

The Lord for his mercy sake pardon our former wants heerein; and moone our hearts to the carefull performance of all these duties; that so wee may not onely auoid the iudgements, which vnworthy receiuers are

in

in danger to fall into, but that wee receiuing these Mysteries worthily, may in and by them, receiue the assurance of that grace and mercy, which is shaddowed and represented by them, euen the full and perfect Redemption of our bodies and soules, through the sacrifice of Christs body, and his most precious bloud-shed vpon the Crosse,

Amen.

FINIS.

A Briefe forme of Examination.

Containing occasionally *the maine Principles* of Religion.

I.

Question.

WHat is a Sacrament?

A. A mysticall signe ordained of God, to represent and seale to the worthy receiuer, saluation by Christ Iesus, *Mat.* 28.19. 1 *Cor.* 11.23 *Gen.* 17.7. *Rom.* 4.11:

Q. *Who*

Q. *Who is Christ Iesus?*

A. The eternall and onely begotten Sonne of God, and our onely Sauiour, *Mat.* 3. 17. *Rom.* 1. 3. *Iohn* 1. 14. 1. *Tim.* 2. 5. *Heb.* 2. 17.

The Questions thus marked with a starre, may in the Examination be vsed or omitted, as time or ability of the person requireth.

Q. * *What is God?*

A. An infinite and eternall Maiesty, the Creator and Gouernour of the world, *Psal.* 139. 7. 1 *Kings* 8. 27. *Esa.* 44. 6. *Psalme* 90. 2. *Gen.* 1. 1. *Psalme* 19. *Zach.* 9. 10. *Pro.* 15. 3.

* Q. *How many gods are there?*

A. Onely one in three persons, *Iohn* 17. 3. *Exod.* 20. 2. 1. *Cor.* 8. 31. 1 *Iohn.* 5. 7.

Q. *Which bee those three Persons?*

A. God

A. God the Father, God the Sonne, and God the Holy Ghost: *Matth.* 28.19.

II.

Q. *How is Christ our Saviour?*

A. By redeeming vs from hell, and purchasing Heauen for vs: *Mat.* 20. 28. *Iohn* 3.14,15.

Q. *What is Heauen?*

A. A place of euerlasting ioy and glory. *Mat.* 25. 34. *Luke* 16. 22. 1 *Cor.* 2. 9. *Reuel.* 21. 23. & 22. 1, 2.

Q. *What is hell?*

A. A place of euerlasting torment: *Luke* 16. 23. *Reuel.* 20. 10. *Matth.*

25.46. *Esa.* 30.33.

III.

Q. *How came we in danger of hell?*

A. By sin, *Rom.* 5. 10. *Gen.* 2. 17. *Rom.* 5. 12.

Q. *What is sinne?*

A. A breach of Gods Commandements, 1 *Ioh.* 3, 4. *Romans* 7. 7. *Gal.* 3. 10.

Q. *What are those Commandements?*

An. God spake, &c.

Q. *Haue all men broken these commandements?*

A. Yea, all without exception, *Rom.* 3. 9, 10. *Rõ.* 3. 23. *Gal.* 3. 22.

Q. *Doth euery breach of these Commandements deserue euerlasting torment*

ment in hell?

A. Yea verily, *Rom.* 6. 23. *Gal.* 3. 10. *Deut.* 27. 26.

IIII.

* Q. *How may sorts of sinne are there?*

A. Two: Originall, and Actuall.

* Q. *What is Originall sinne?*

A. A corruption of nature, whereby wee are inclined to the breach of all Gods Commandements, *Psal.* 51. 5. *Rom.* 7. 18. & 8. 2. & 7. 14.

* Q. *Is this corruption in all?*

An. Yea; *Gen.* 8. 21. *Rom.* 5. 12.

* Q. *How came we to the same?*

A. By the fall of *Adam*, our first Father. *Rom.* 5.12. 1 Cor. 15.22.

Q. *How did he fall?*

* A. By eating of the fruit of a tree that God had forbidden vpon paine of death. *Gen.* 3.6.

* Q. *What is actuall sinne?*

A. A particular breach of Gods Commandements, in thought, word and deed, arising from Originall corruption: *Gen.* 6.5. *Gal.* 5.19. *Eph.* 2.3. *Rom.* 3.13.

V.

Q. *By What meanes hath*

hath Christ redeemed vs from hell, and purchased Heauen for vs?

Answ. By fulfilling the Law, and dying for vs. *Phil.* 2.8. *Mat.* 5.17. *v.* 3. 15. *Reuel.* 5.9. 1. *Heb.* 9. 15.

* Q. *How could the Son of God, beeing God, performe this?*

A. He tooke vpon him our nature, and so became God and man in one Person: *Iohn* 1.14. *Romans* 9.5.

* Q. *How did he take our nature vpon him?*

A. He was miraculously conceiued by the Holy Ghost in the wombe of a Virgin. *Esa.* 7.14. *Matthew* 1.20. *Luke* 1.35. *Ioh.* 1.14.

Q. *What death did he die for vs?*

A. An accurſed death vpon the Croſſe, *Mat.* 27 35. *Gal.* 3. 13.

Q. *Was there no other meanes to ſaue vs?*

A. No verily, *Acts* 4 12. *Rom.* 7. 23, 24.

Q. *Doth our Sauiour Chriſt then continue ſtill vnder death?*

A. No: but he roſe againe the third day, and aſcended into Heauen, and there ſitteth in all glory at the right hand of his Father, making interceſsion for vs, *Iohn* 20. *Mat.* 28. *Acts* 1. *Acts* 2. 31. 1 *Cor.* 15. *Marke* 16. 19,

Q. *Shall*

VI.

Q. *Shall all men be saued by Christ?*

A. No: but such only [if they be of yeers) as by Faith and Repentance become new men, *Ephes.* 3. 17. *Col.* 2. 12. *Iohn* 3 16. & 1. 12. *Acts* 13. 39. *Mar.* 1. 4, 15. *Acts* 20. 21. *Ioh.* 6. 35.

Q. *What is Faith?*

A. A confidence in the merits of Christ onely for saluation, *Acts* 16. 31 *Ioh.* 1. 12.

Q. *What is Repentance?*

A. An vnfained hatred of all sinne for Christs sake, *Acts* 3. 19. 2 *Cor.* 7.

10.11. *Matth.* 3.7,8,10.

VII.

Q. *By what meanes doe wee attaine vnto Faith ad Repentance ordinarily?*

A. By the preaching of Gods Word: *Ephes.* 1. 31. *Rom.* 10.17.

Q. *What is Gods word?*

Answere. His reuealed will contained in the writings of the Prophets and Apostles: 2 *Tim.* 3.15,16. 2 *Pet.* 1.10. *Luke* 24.27. 2 *Pet.* 3.2.

Q. *What were those Prophets and Apostles?*

A. Men that writ by diuine inspiration: 2 *Tim.* 3. 16. 2 *Pet.* 1.21.

Q. *What bee the parts of*

of Gods word?

A. The Law and the Goſpell.

Q. *What is the Law?*

A. That part of Gods word, which ſheweth the curſed eſtate that all men are in by reaſon of ſinne, *Gallath.* 3.19. *Romans* 3. 20.

* Q. *What is the Goſpell?*

A. That part of Gods word which ſhewes how we are freed from that curſe by Ieſus Chriſt: *Acts* 16.30. *Iob* 3.16. *Mar.* 1.1.

VIII.

* Q. *Where is Gods word ordinarily preached?*

A. In the Churches of Christ.

* Q. *What are the Churches of Christ?*

A. Holy Assemblies, ioyning ordinarily, and orderly together in the worship of God, 1 *Cor.* 1. 2. and 2 *Cor.* 1. 1. *Tit.* 1. 5.

* Q. *Wherein consists the worship of God?*

A. In hearing the Word, receiuing the Sacraments, and prayer. *Mat.* 28. 18, 9. *Act.* 15. 21. 1 *Tim.* 2. 1. 1 *Corinth.* 11. 23.

XI.

* Q. *By whom is the Word of God preached?*

A. By

A. By the Miniſters of Chriſt: *Eph.* 4. 11, 12.

* Q. *Who are the Miniſters of Chriſt?*

A. Such as hauing gifts giuen them of God, are ſet apart by the Church, to preach the Word, adminiſter the Sacraments, and to bee the mouth of the people vnto God in prayer: *Hebrewes* 5. 4. *Romans* 10. 15. *Romans* 1. 20.

X.

* Q. *Doe all attaine vnto Faith and Repentance vnto whom the Word is preached?*

A. No: but thoſe onely in whom God of his

his ſpeciall grace, workes the ſame by his owne Spirit: *Acts* 16.14. *Eph.* 2.8. *Rom.*10.17.

* Q. *Who are thoſe?*

A. His Elect: *Acts* 13.48.

* Q. *What are they?*

A. Such as from all eternity hee hath purpoſed to ſaue by Ieſus Chriſt: *Rom.*9.22, 23. 1 *Theſſal.* 5.9.

Q. *Is there any thing in them aboue others that moueth God hereunto?*

Anſwer. Nothing in the world, but his own meere good will and pleaſure. *Epheſ.* 1.4, 5, 11. *Rom.* 9.18, 22.

* Q. *Why doth hee vouchſafe this grace to ſome?*

A. For

A. For the praiſe of his glorious Mercy: *Rom.* 9.23.

* Q. *Why doth he deny this grace to other ſome?*

A. For the Praiſe of his glorious Iuſtice: *Rom.* 9.22.

XI.

* Q. *What ſhall bee the eſtate of thoſe, that attaine vnto faith and Repentance?*

An. They ſhall in this life daily grow, and increaſe therein, *Pſal.* 1.3.

* Q. *By what ſpeciall meanes ſhall they grow and increaſe therein?*

An. By the due vſe of the Word, Sacraments and Prayer.

Q. *But*

* Q. *But what shall their estate bee after this life?*

A. There soules shall goe to heauen, and there remaine till the last day, and then both body and soule shall bee vnited againe, and both shall continue with Christ in all glory in heauen for euer and euer.

Que. *What is the last day?*

A. A day of generall Iudgement, wherein all flesh shall be raised from death, and receiue finall sentence from God, for that which they haue done in this life, *Mat.* 25.31, &c.

* Q. *What sentence shall passe vpon those that repent*

repent and beleeue in Christ?

A. They shall bee acquit from all their sinnes, and receiued into euerlasting glory, *Mat.* 25.34.

* Q. *What sentence shall passe vpon the rest?*

An. All their sinnes shall bee discouered and laid to their charges, and they shall be cast body and soule into hell fire, *Mat.* 15.41, &c.

XII.

Q. *How many Sacraments are there?*

A. Two: Babtisme, and the Lords Supper. *Mat.* 28.19. 1 *Cor.* 11.23. &c.

Q. *What*

Q. *What is Baptisme?*

A. A mysticall washing with water, in the name of the Father, Son and Holy Ghost. *Tit.* 3.5. *Mat.* 28.19.

* Q. *What doth water specially signifie?*

A. The bloud of Christ, *Ephesians* 5.25.

* Q. *What doth the washing signifie?*

A. That wee are freed from the guilt of of sinne, and sanctified by the merits of Christ, especially by his death and bloudshedding: *Ephes.* 5.26. *Mar.* 1.4. *Acts* 2.38. *Tit.* 3.5. 1 *Cor.* 6.11.

* Q. *Who are to be admitted to Baptisme?*

A. All that truely professe

professe Faith and Repentance: and their Infants: *Acts* 2.38, 39. *Acts* 8. 37. *Gen.* 17.7. 1 *Cor.* 7. 14.

* Q. *Who are those?*

A. Such as doe nothing that is manifestly contrary thereunto in the knowledge of men, or of they haue done any thing, giue good signes of speciall repentance for the same.

* Q. *How oft are they to be baptised?*

A. Onely once.

* Q. *When are they to be Baptised?*

A. Assoone as they can bee admitted thereto by the Church where they are called to liue: *Acts* 2. 41. & 8.36. & 10.47.

Q. *What*

XIII.

Q. *What is the Supper of the Lord?*

A. A Mysticall Communion in breaking and eating of bread, and drinking of wine in speciall remembrance of Christ. *Matth.* 26. 26. 1 *Cor.* 10. 16.

Q. *What doth the bread and wine signifie?*

A. The body and bloud of Christ, 1 *Cor.* 10. 16.

Q. *What doth the breaking of the bread signifie?*

A. Those paines he indured in soule and body for our saluation, especially vpon the Crosse, 1 *Cor.* 11. 24.

Q. *What*

Q. *What doth the eating of the Bread, and dinking of the Wine signifie?*

A. That by the vertue of his merits (especially of his death and bloudshedding) applied to vs by Faith, wee are not onely freed from eternall death in hell, but shall liue with him in heauen for euer and euer.

Q. *Who are to be admitted to the receiuing of this Sacrament?*

An. All, that hauing beene baptised, continue in the true profession of Faith and Repentance, 1 *Cor.* 11. 27, 28, 29.

Q. *How oft are they to receiue the same?*

A. As oft as it may conue-

conueniently bee administred in that Church, in which they haue calling to liue: *Acts* 2.42. & 20.7.

XIIII.

Que. *Who are worthy Receiuers of this Sacrament?*

An. Such as bring a holy appetite thereunto. *Mat.* 5.6.

Que. *What is that appetite?*

A. A spirituall hungring and thirsting after Christ Iesus and his merits.

Q. *Whence doth this appetite arise?*

A. From a sense of the weakenesse of our Faith and Repentance, and

a desire to haue them strengthened: *Acts* 2.37. &c.

XV.

Q. *How may wee come to this true sense?*

A. By preparing our selues before hand thereunto.

Q. *How are wee to prepare our selues?*

A. By examining the sincerity of our Faith and Repentance, by the speciall fruits thereof: 1 *Cor.* 11.28.

Q. *What are they?*

A. A constant and conscionable care to vse all meanes for the getting and increasing of them, and

and a resolute purpose & indeuour to obey God in all things for Christs sake.

XVI.

Q. What if we be vnworthy receiuers of this Sacrament?

A. We shall then eate and drink our own Iudgment, 1 *Corinthians* 11.27, 29.

Q. What if we contemne or neglect to receiue this Sacrament?

A. We therein declare that wee contemne or neglect that which is signified thereby and offered therein, 1 *Corinth.* 11. 29.

Q. What

Q. *VVhat if we receiue the ſame worthily ?*

A. Wee ſhall receiue thereby Chriſt himſelfe, and in him more and more aſſurance of our ſaluation, 1 *Cor.* 10. 16.

Q. *What if wee ſhall bee vniuſtly put from this Communion?*

A. God in this caſe will accept our will for the deed.

FINIS.

28 JY 58

The Doctrine of *Communicating* worthily in the Lords SVPPER.

Deliuered by way of *Queſtion and Anſwer*, for the more familiar in*ſtruction of the ſimple.*

By *A.H.*

The 8. Edition reuiued, and corrected by the Author.

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1627.

BRITISH MUSEUM

To the Reader.

GOood Reader, after I had yeelded to the publishing of mine owne poore meditations vpon 1 Cor. 11. 23. there came to my hands in writing, this ensuing Treatise, written some yeers since by a godly and faithfull Pastor, for the direction of his owne people, in the worthy receiuing of the Sacrament of the Lords Supper, at what time hee was first called vnto them.

In the perusall whereof, I being in my selfe well perswaded of the fulnesse and perspicuity of that doctrine of preparation which it propoundeth to intreat of, the orderly method of every part thereof, the plaine and familiarly

miliarly handling of the matter, & that it did supply many needfull points of instruction that are wanting in mine owne Treatise. I was earnest with the Author to giue mee leaue to publish the same, and to adioyne it as an ornament and helpe vnto mine: which with much importunity at length I haue obtained.

For the spirituall good that thou shalt receiue thereby, bless the Lord; and pray for the Author, that God would restore him againe, to that former liberty in his Church, which heretofore to the glory of God, and the comfort of many a Christian soule, he hath enioyed.

Thine in the Lord,

W.B.

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For it aſſureth vs, that through the merits of Chriſt, we ſhall perſeuere in the ſtate of grace. 23
1 By preſenting moſt ſenſibly and cleerely Chriſt and his paſſion and the benefits receiued therby. 26
For we haue here not one element only to repreſent his body, but another to repreſent his bloud. 28
The bread is broken, and the wine ponred out in our ſight. 30
We haue here not meat alone, but meat and drinke. 32
Yea, the elements we receiue here are bread and wine. 34
We eate the bread, and drinke the wine

wine. 36
2 By offering vnt vs, & applying Christ and the merit of his passio most particularly. 36
3 By exhibiting verily, and giuing Christ vnto vs, and the merit of his passion. 37.
For Christ is indeed present with this Sacrament, and truly giuen and receiued in it. 38
Yet is not Christ corporally present there. 39
Though the bread and wine be called the body and bloud of Christ. 43
4 By representing and confirming to vs our communion with all the faithfull. 44
This Sacrament is to be administred publikely. 46
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The benefit aforesaid, not to be receiued by any vse of bread and wine, but onely in this Sacrament. 53
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We may receiue the Sacrament from none, but the Minister of the word. 56

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FINIS.

The Doctrine of Communicating worthily in the Lords SVPPER.

Delivered by way of question and answere, for the more familiar instruction of the simple.

Question.

HOw many things are required of them, that would receive the Sacrament of the Lords Supper to their comfort?

Answ. Three; Firſt, a diligent and carefull preparation of themſelves before they come to receive in.

Secondly, a reverent and attentive diſpoſition of body

body and mind in the receiuing of it.

Thirdly an vnfained indeauour to feele, and find in themselues the fruit of it, after they haue receiued it.

None can receiue worthily, that prepareth not himselfe carefully.

Q. *VVhat is that preparation that is required of euery one, that would receiue this Sacrament to his comfort?*

A. Euery one (euen such as haue made best proceedings in Religion) before he presume to come to the Lords Supper, must sequester himselfe from all other busines, that might any way distract him, and carefully set his whole minde and heart vpon this worke that hee is to goe about; taking some time to examine himselfe, whether

ther those things bee in him, that may make him a worthy receiuer of this holy Sacrament.

Q. *What reasons may be giuen to shew the necessity of this so carefull an examination, and preparation of our selues before this Sacrament?*

A. First, such is the vntowardnes and corruption of our harts, [a] that we are vnfit to doe any speciall seruice to God, till we haue taken some paines to prepare our selues thereunto.

Secondly, there is no part of his seruice, before which the Lord hath so straitly inioyned this preparation, as before the receiuing of this Sacrament. Before the *Passouer* (which was in substance the same with

3 Reasons for the necessity of this preparation.
1 Our naturall vnfitnesse to serue God.
2 Gods strict commanding of speciall preparation in this case.
[a] Ex. 19. 10
1 Sam. 16. 5
Ioe. 2. 15, 16
Iob 11. 13.
Psa. 108. 1.
Eccl. 5. 1.
Exo. 20. 8.
2 Chr. 12. 14.

with this Sacrament, and in the place whereof this was ordained by Christ:) the Lord did not onely
b Exod. 12. 3. 6. b command that the Lamb should be taken out of the flock three daies before it was to be sacrificed (that his people might thereby be admonished to imploy themselues, during that time, in fitting of themselues vnto that seruice)
c 2 Chro. 35. 6. c but also he inioined them a speciall preparation before they came vnto it; and the Apostle affirmes of this Sacrament, that euen they that are beleeuers,
d 1 Cor. 11 27. may and shall certainly receiue it vnworthily, if they do not examine and iudge thē selues before they come

Thirdly, the extreame danger

danger, that hee casteth himselfinto, that receiueth it vnworthily, should make euery man afraid to come rashly, vnreuerently, or vnpreparedly vnto it.

Q. *How may their danger appeare to bee so great, that receiue this Sacrament vnworthily?*

3 The danger of vnworthy receiuing.

A. In eating of this bread and drinking of this wine, [e] they shall eat & drink the iudgement & curse of God.

[e] 1 Cor. 11. 29. 34.

Q. *By what iudgements hath God bin wont to punish such as haue profaned, or vnreuerently vsed this, or any other of his Sacraments?*

A. Sometimes by corporall and outward plagues; [f] as he did them that in the dayes of *Samuel*, vsed the Arke without due reuerence;

[f] 1 Sam. 5. 6 7, 9, 11, 12. & 6. 19.

g 2 Chr. 32. 20.

b 1 Cor. 11 30.

i Ioh. 13. 27

sence; and them g in the dayes of *Hezechia*, that went to the passeouer, not being sanctified and prepared therunto, according to the Law; and them h among the Corinthians, that went to the Lords table before they had examined and iudged themselues.

2 Sometimes he punisheth them, as hee i did *Iudas* (who with an euill and vnpenitent hart presumed to receiue the Passeouer) by stripping them of those beginnings of grace they had receiued, hardning them, & making them vnable to repent; so as after they haue receiued, they become two-fold more the children of hell, then they

they were before.

Q. *What is the cause why the Lord is wont to bee so seuere, in punishing the vnreuerent and vnworthy receiuing of this Sacrament?*

A. Because the vnworthy receiuer, [k] is guilty of the body and bloud of Christ.

[k] 1 Cor. 11. 27.

Q. *How can that bee, seeing he receiueth it not, but the outward signes onely?*

A. Because [l] he discerneth not the Lords body, nor iudgeth and esteemeth so highly & reuerently of this his holy ordinance (whereby the same is represented and offered vnto vs) as hee ought, but accounteth it as common bread & wine, which the wicked as well as the godly haue title vnto. Which is farre greater dis-

[l] 1 Cor. 11. 29.

dishonour and contempt done to God, then could be done to any King, if his picture or arms, that hang vp in some publike place, should bee spet vpon, or pulled downe, or broken and trampled on by any of his Subiects.

The first vse of this doctrine.

Q. *What vse are we to make of this that hath beene said touching the necessity of preparing our selues aright before wee come to the Lords Table?*

m 2 Chr. 23 19. & 35. 6 Ier. 15. 19. Mat. 7. 6. 1 Cor. 5. 2, 7, 13.

A. First, that therfore [m] the Minister and Church must doe that which in them lieth, to keepe from this Sacrament all such as are vnworthy and vnprepared.

Q. *Why so?*

vi Sa. 2. 29.

A. Because else, [n] they consent to the great dishonour

nour that the vnworthy receiuer doth vnto God, and °vnto the certaine perill that he casteth his own soule into; and so make themselues liable to that plague, wherby God hath bin wont to punish whole Congregations, that haue willingly tolerated so great an abuse.

° Leu. 19. 17. Iude 23.

p 1 Cor. 11 30. & 32, 6.

Q. *Is then the Minister also bound to examine such as he admitteth vnto this Sacrament, and not to receiue indifferently all that shall offer themselues?*

Ministers are bound to examine the communicants.

A. He is: for if at all other times q he must be diligent to know the estate of his flocke, that he may accordingly bee able r to diuide the Word of truth aright vnto them, & s giue them

q Pr. 27. 23 Ier. 6. 27. Act. 20. 28 Phil. 2. 19. 1 Thes. 3. 5 r 2 Ti. 2. 15 s Lu. 12. 42

them their portiõ of meat in due ſeaſon, then much more muſt he be careful to know then at that time, when he is to admit them to this holy Sacrament.

The people ſhould be willing to be examined, and why.

Q. *Then the people muſt alſo bee willing to haue their liues looked into, and their knowledge examined by their Paſtor, and to make knowne vnto him their ſpirituall eſtate, that ſo with comfort and boldneſſe hee may admit them?*

t Mat. 3. 6. Act. 8. 37.

A. Yes verily: for firſt ſeeing God required t of them that (beeing at the yeers of diſcretiõ) were to bee baptized, that they ſhould firſt make knowne vnto the Congregation or Miniſter, their faith and repentance, he doth ſurely e-

nery

uery whit as much require this of them that are to come to the Lords ſupper.

Secondly, as euery Chriſtian is bound to acknowledge his paſtor, [a] his ſuperiour in all matters that belong to Gods worſhip, and to his owne ſoule, and therein [b] to obey him, and ſubmit himſelfe to his direction in the Lord: ſo is he then eſpecially to ſhew his obedience to this ordinance of God, when he intendeth to bee partaker of this Sacrament, becauſe there is no one actiō of the Miniſtry, wherein the neceſsity and dignity of that function, is more ſet forth and commended by the Lord vnto his Church, the [c] in the adminiſtration of the

[a] 1 Ti. 2. 12 Heb. 2. 7. 7.

[b] Deut. 17. 11, 12. 1 The. 5. 12, 13. Heb. 13, 17.

[c] Mat. 3. 14, 15.

the Sacraments, that is committed vnto them: Neither is there any time wherein it more behoueth his Pastor to inquire into his estate, then when he is to admit him vnto the Lords Table.

The worthy receiuer not depriued of the benefit of this Sacrament, by communicating with the vnworthy.

Q. *But if they that are notorously vnworthy, bee (through the negligence of the Church and Pastor) admitted to the Sacrament: can that deprive the faithful that receiue with them of the benefit & cofort of the Sacrament; or ought they for that cause, to keep themselues from it?*

A. No: for first, no mans sin [d] can defile another, or make God promise or sacrament of none effect vnto him, that is neither any way accessary vnto it, nor hath

[d] Ez.18.20 Gal.6.5.

h.th power and authority to keepe him from the Sacrament.

Secondly, [e] the holy Apostles, and our Sauiour himself, did communicate in the seruice of God with those assemblies, wherein there were many notoriously wicked.

[e] Lu.2.22, 41.&24.53 Act.21.26.

Thirdly, if it had beene so, [f] the Apostle would haue required euery man, not onely to examine himself, but all those also with whom he is to receiue.

[f] 1 Cor.11 28.

Q. *Maketh it then nothing to our comfort, what they are whith whom wee doe communicate?*

Yet doth it make to the comfort of the worthy receiuer, to communicate with the godly.

A. Yes: we should desire to receiue with the, of whose holy profession and godly life we are wel perswaded

Q. *Why*

Q. *Why so?*

A. First, because in this Sacrament, wee professe our selues to bee fellow members (as with the whole church of Christ) so
g especiall with those Christians with whom we do receiue; & that we seek also and desire to bee confirmed in that communion, & to become more & more like vnto them, both in faith and conuersation.

g 1 Cor. 10 17

Secondly, because both our loue and zeale may be better kindled and stirred vp by h the prayers & examples of such as we know to bee godly, then either by the wicked, or such as we know not at all.

h Mat. 18. 19, 20. Phil. 3. 17. Ro. 1, 11, 12

A second vse of the doctrine touching

Q. *What other vse is to be made of this Doctrine, touching*

chuing the necessity of preparing our selues aright, before we come to this Sacrament?

chuing the necessity of preparatiõ.

A. That euery one should be [i] carefull to examine himself, and not rest in the approbation of the Minister or Church.

i 1 Cor. 11 28. Gal. 4. 6.

Q. *Why so?*

A. First, because a man [k] may haue a most wicked heart & yet seeme a good man to the Church, and be guilty also of many grosse crimes that are vnknowne to his Pastor.

k Ioh. 13. 24, 28.

Secondly, though a man liue so, as his Pastor may discern iust cause to doubt that he is not worthy (and consequently cannot admit him without griefe,) [l] yet may not he refuse him till he be euidently able to

l Deut. 13. 14. & 17. 4.

conuict him of some such thing as may proue him vnworthy.

Thirdly, it may so fall out, that though a mans crime bee publike and apparant, [m] yet his Pastor may want power to keepe him from the Sacrament.

[m] Mat. 18. 17.

Q. *As you haue shewed the necessity of preparation, and the danger of such as receiue vnworthily, so tell mee who may bee accounted worthy to come to the Lords table?*

A. As no man can deserue to receiue Christ & all his merits: so can none deserue to be admitted to the Lords table, wherein the same are represented and offered vnto him; but all that through Gods free grace are made [n] meet and fit

[n] Luk. 3. 8.

fit to receiue it, and come with such hearts, as it beseemeth men to bring to so holy & heauenly a banquet, [o] are (in Gods gracious acceptatio) accounted worthy to come vnto it.

1 Th. 2. 12 compared with Col. 1. 12.

[o] Reu. 3. 4. compared with Luk. 20. 35

Q. *Tell me then, which be those speciall graces which are necessarily required, for the making of vs fit to come to the Lords Table, and which by diligent examination wee must labour to finde in our selues?*

A. They are sixe in number, First, a sincere & right desire of it: 2 Knowledge: 3 Faith: 4 Repentance: 5 Newnes of life: 6 Loue.

A sincere desire to the Sacrament, necessarie to the worthy receiuing of it.

Q. *To handle these in order, tell me first, what meane you by this sincere and right desire of the Sacrament, with-*

out, which you say none can come worthily vnto it?

A. We must find in our selues an vnfained and earnest desire vnto it, and come vnto it with a willing mind, and an holy appetite and delight.

Q. *How may this sincere and right desire of this Sacrament be discerned?*

A. When it riseth from the serious consideration of these three things (which are the onely reasons that should moue vs to come to the Lords Supper) namely First, the necessity of this Sacrament.

Secondly, the great benefits that are to be receiued by it.

Thirdly, the present need that our selues do stand in, of

1 Chro. 28.9. Psal. 119.3 1 Cor. 8.10 12. & 9.7. Mat. 5. 13, 15. Iud. 22. 15. Act. 8. 36.

This desire must rise from the consideration.

of all those helpes that the Lord in this Sacrament hath prouided for vs.

Q. *How may the conscience of a man be perswaded of the necessity of this Sacrament?* 1 *Of the necessity of this Sacrament.*

A. By considering that this is a part of Gods [p] worship, which was ordained by Christ himselfe, euen [r] in the same night that he was betrayed, and that hee did not onely ordaine it, and first administer it himselfe, but also gaue commandement to his disciples (who did represent the whole Church, of which they were to bee the master-builders) to take, to eate, and drink it, yea to doe that oft, which was done in the first institution thereof, in remem-

[p] 1 Cor. 11. 24, 25

brance of him. So that though there were no benefit or comfort to bee found in it, yet were wee bound (in obedience to this ordinance and commandement of Christ) to come vnto it.

2. Of the benefits receiued thereby. For thereby 1. We make solemne profession of our faith.

Q. *But seeing you haue said, that the consideration of the benefits that are to be receiued by it, is another reason whereby we should bee moued to desire it; tell me, what benefits are those which a Christian may receiue by this Sacrament?*

A. First, whereas euery Christian is bound, not onely to beleeue, [a] but also to take all good occasions of professing openly his Faith and Religion, as beeing glad to weare the liuery

a Esa. 44. 5. Psa. 40. 9, 10 Mar. 10. 32. Iohn 12. 42, 44. Ro. 10. 10.

liuery and badge of his heauenly Lord and master; [b] the receiuing of the Sacrament is one speciall meanes ordained of God, whereby wee are to make publike profession, that we are true beleeuers and seruants of God.

Secondly, whereas euery Christian (out of the sense and experience he hath of his owne proneneſſe to apostasie (ſhould by all good meanes binde himselfe, to continue in the faith and obedience of Christ; [d] the receiuing of

[b] Ex. 13. 9. Gen. 17. 11 1 Cor. 10. 16, 21. *For this cause* Ezekias *so earnestly exhorts all Gods people to come to the Passeouer.* 2. Chr. 30. 1, 5. & *calles this a turning to the Lord, and renewing their couenant with him.*

2. Chr. 30. 6, 8. *For this cause it is said, they kept it vnto the Lord.* 2 Chr. 30. 1. & 35. 1. *This one cause why Christ receiued the Sacrament*, Mat. 13. 15. Mar. 14. 12. *Secondly, we bind our selues to continue in the faith.* [c] Deu. 29. 10, 12. 2 Chr. 15. 12, 14. Neh. 9. 38. & 10. 28, 29. Ps. 119. 106.

[d] Ex. 13. 9. Mat. 28. 19. Gal. 5, 3. 1 Cor. 10. 2.

this Sacrament is ordained of God, to be as a solemne seale & vow, whereby we bind our selues (as strongly as by an oath) to continue in the faith and obedience of Christ, and vnity of his Church.

3 *We receiue confirmation & increase of faith.*

Thirdly, whereas euery Christian a is bound to vse all good meanes, whereby his faith may be quickned, confirmed, & increased in him, the receiuing of this Sacrament, is a principall meanes that God hath ordained for the receiuing, strengthening, and increasing of our faith

a 1 Cor. 16.13. 1 Thes. 5. 19,20 2 Pet. 3. 18.

Q. *How may that appeare?*

A. Because a singular promise of grace, and part of that couenant, which God hath made with vs in Christ

Christ, is in a most comfortable manner taught and applyed, and confirmed to vs by this Sacrament.

Q. What is that promise of grace, which is thus taught, applied, and confirmed to vs by this Sacrament?

A. As by Baptisme, wee were taught and assured, that through the merit of Christs passion, and of it onely, we were first receiued into Gods couenant and fauour, vnited to him and his Church, and so obtained remission of all our sins, and the grace of regeneration, so by this Sacrament wee are taught and assured, that through the merit of Christs passion, and of it onely, we are and shall be kept in this blessed

It assureth vs, that thorow the merit of Christ, wee shall persevere in the state of grace.

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estate nourished and confirmed in it, reuiued and cõforted in all tentations.

Q. *Declare this more particularly and fully: and first tell me why it was necessary, that we should not onely haue a Sacrament of our first entrance into Gods fauour, and of our regeneration, but also another Sacrament of our nourishment and perseuerance in the state of grace?*

A. First, [f] though the graces cõfirmed by Baptisme can neuer totally bee lost, [g] yet (through our naturall corruption and daily tentations) the assurance, strength, and feeling of them will decay, vnlesse they be nourished.

Secondly, the onely thing that causeth vs to perseuere

[f] 1 Pet. 1. 23. 1 Iohn 3. 9.
[g] Psal. 51. 10, 12. 1 The. 5. 9. Reu. 3. 2.

uere in faith & obedience, and giueth vs ſtrength & comfort againſt all tentations, [b] is the remembrance and faith we haue in the merit of Chriſts paſsion, whereby [i] he maketh continuall interceſsion vnto his Father for vs; which it was needfull we ſhould be taught and aſſured of by this Sacrament.

[b] Gal. 6. 1 Iohn 5. 4.

[i] Heb. 7. 25. & 12. 24.

Q. *What meanes and helpes haue wee in this Sacrament to teach, apply, and confirme vnto vs this promiſe of grace, in ſo comfortable a manner as you haue ſaid?*

A. Firſt, Chriſt and his paſsion, and his nouriſhment and grace of perſeuerance, which we receiue by the merit thereof, are moſt cleerly and ſenſibly repre-

represented to vs in this Sacrament.

Secondly, Christ, & this benefit & merit of his passion, is more particularly offered and applyed to vs in this Sacrament, then in any other meanes.

Thirdly, Christ, and this benefit of his passion, is by this Sacrament exhibited, giuen and coufirmed to vs most fully and effectually.

Fourthly, the communion that wee haue with the true Church of Christ, and the mutuall loue that shold be in all Christians one toward another, is more cleerely and fully represented and confirmed to vs by this sacrament, then by any other meanes.

By representing to.

Q. *How may Christ bee said*

and to be so clearely and sensibly represented to vs in the Sacrament?

A. First,[k] this is one end that this Sacrament was ordained for, to put vs in remembrance of Christ.

Secondly, by earthly creatures and outward actions ordained by God, whereof all our senses can iudge and discerne, and by that fit and neere proportion that is between them, and that which is represented by them, the Lord doth in this Sacrament teach Christ vnto vs by all our senses, &[l] consequently more plainly and familiarly then by the word alone.

Q. *But why did you say, that in this Sacrament the passion of*

vs most sensibly and clearely Christ and his passion, & the nourishment we receiue thereby.

[k] Lu. 22. 19 1 Cor. 11. 24, 25.

[l] *See how profitable and necessary, such sensible and visible instructions (ordained of God) haue euer beene esteemed.* Gen. 9. 13. Esa. 7. 11. Ier. 19. 10, 11

Acts 12.11. Iohn 3.12. Rom.4.11. m Mat.26. 28. 1 Cor.11. 24,25. n 1 Cor.11 26.

of Christ is so cleerly and sensibly represented vnto vs?

A. Because Christ in this Sacrament is represented vnto vs, in [m] no other estate then that hee was in when hee was crucified, & the Apostle saith, [n] that so oft as we celebrate this sacramẽt, we shew forth the Lords death till he come.

Q. *What helpes haue wee heere, to represent and put vs in minde of the passion of Christ?*

For we haue here not one element only to represent his body, but another to represent his bloud.

A. First, wee haue in this sacrament, not only bread, which signifieth his body; but wine, which signifieth his bloud: whereby it is euident that Christ is here represented, offered and giuen vnto vs, as he was at that time when his bloud

was

was ſeparated from his body.

Q. *But if the Bread were dipped in the Wine (as in ſome ancient Churches it was wont to be, and is yet vſed to bee in ſome places) were it not euery whit as ſufficient to repreſent Chriſt vnto vs, as if they were giuen and receiued ſeuerally and apart?*

A. No verily: for firſt our faith in this Sacrament [a] is ſpecially directed to the paſsion of Chriſt, as wee haue already ſhewed.

Secondly, [b] the death of Chriſt was not naturall, but violent and bloudie, [c] & in his paſsion his bloud was ſeparated from his body, and poured out and ſhed abundantly.

Thirdly, it was neceſſary for

[a] 1 Cor. 11 26.

[b] Act. 20. 28. Ephe. 1. 7. Heb. 13. 20 1 Pet. 1. 19

[c] Lu. 22. 44 Pſal. 22. 16 Ioh. 20. 16 & 19. 34.

for our ſaluation, that Chriſt ſhould not only die, but in his paſsion ſhed his bloud for vs, [d] and ſo ſhew himſelfe that onely true meane of the redemption of his Church, which was ſhaddowed and figured in all the ſacrifices vnder the Law.

[d] Ex. 12. 22 Heb. 11 28 Leuit. 16. 14, 15 Num. 19. 3, 5. Heb. 9. 21.

Q. What other helps haue we in this Sacrament, to repreſent and put vs in minde of the paſſion of Chriſt?

The bread is broken, and the wine powred forth in our ſight.

A. The bread is ſolemnly in the ſight of the congregatiõ broken in ſunder, and the wine poured forth, and that by the ordinance and commandement of Chriſt.

Q. May not then whole cakes (as amongſt the Papiſts) bee deliuered and receiued in this Sacrament?

A. No

A. No verily?

Q. *How may that be proued?*

A. First, because [c] in all those places of holy Scripture, where mention is made of this Sacrament, this rite of the breaking of the bread is named: [f] yea the whole action in this Sacrament is called breaking of bread: and [g] the Apostle, repeating the words of institution, mentioneth this rite twice

Secondly, because the inward action that is represented to vs thereby, is most necessary for vs to be put in mind of.

Q. *What is that?*

A. The [h] breaking of the body of Christ, and shedding of his bloud; yea all those

[c] Mat. 26. 26 Mar. 14. 22 Lu. 22. 19.

[f] Act. 2. 42. & 20. 7.

[g] 1 Cor. 11. 26.

[h] Esa. 53. 5. 6.

those infinite torments that he did indure both in body and soule for vs.

We haue heere not meat alone, but meat and drinke.

Q. *As you haue shewed how Christ and his bloudy passion is represented to vs in this Sacrament, so tell mee what helpes we haue heere, to represent to our soules the nourishment & strength to persevere in the state of grace, which wee receiue by the merit of his passion?*

A. First, there is not one element onely giuen and receiued heere, but two; i to teach, that both meat and drinke, that is sufficient nourishment for our soules, is to bee found in Christ.

i Iohn 6. 54,55,35.

Q. *But if bread alone were giuen to Gods people in this Sacrament (as in the Church*

of Rome) were not that sufficient seeing the bloud of christ (as of all other liuing men) was, and is contained in his body?

A. No verily: that cannot be done without manifest sacriledge: for

First, Christ in the institution of this Sacrament, [k] ordained & commanded all his disciples (& in them the whole Church, which was, as I haue before said, represented by them) that they should as well take and drinke of the cup, as eat the bread. And [m] the Apostle by vertue of this ordinance and institution, inioyned to all the Corinthians the vse of the Cup, aswel as of the bread. Yea the Lord (as foreseeing this

[k] Mat. 26. 28. Mar. 14. 23. Luk. 22. 20
[l] Mat. 26. 26, 27. 1 Cor. 11. 25.
[m] 1 Cor. 11 26, 29.

this sacriledge of the Papists) hath[n] more expresly commanded the vse of the Cup to all, then hee hath done the vse of the Bread.

[n] Mat. 26. 27. 28. Mar. 14. 23. 24.

Secondly, it was necessary that wee should in this Sacrament haue two elements, that might represent the full and sufficient nourishment and refection that we haue in Christ: [o] for else our state had beene worse then of the people of God vnder the Law, & our sacraments lesse cleere then theirs.

[o] 1 Cor. 10. 3. 4.

Thirdly, in that state wher in Christ is represented, & offred to vs in this sacrament (namely in his passion) [p] his bloud was separated from his body.

[p] Lu. 22. 44 Ioh. 19. 34. *Yea the elements we*

Q. *What other helpes haue*

wee

we in this Sacrament to repreſent to our ſoules, the nouriſhment and ſtrength to perſeuere in the ſtate of grace, which we receiue by the merit of Chriſts paſsion?

receiue here, are bread and wine.

A. Firſt, *bread* and *wine* are giuen and receiued here, which are moſt generally vſed throughout the world; q the one for the ſtrengthning and nouriſhment of the body; r the other for the quenching of the thirſt, refreſhing them that faint, and cheering the heart of them that are in heauineſſe; and are therefore moſt fit to repreſent to the ſoule, the s ſtrength and t refreſhing it receiueth by Chriſt.

q Pſa. 104. 14,5. Gen. 39.6. Mat.6.11.

r Pſa 104. 15. & 4.7. Pro.31.6,7 1 Ti.5.23.

s Ioh.6.35 t Pro.9.2,5 Can.1.2,4. & 5.1. & 7.9. Ioh.15.1. Mat.2.28.

Secondly, this Bread and wine is not onely receiued in

in this Sacrament, but [u] euery communicant doth eat and drinke it, and that by the commandement of Christ. Which action, as it is of all other the chiefe meane of nourishment, and maketh our food of the same substance with vs, so is it most fit to represent the [x] sound nourishment and comfort that we haue by Christ, and that wee are by faith made all one with him.

We eat the bread and drink the wine.

[u] Mat. 26. 26, 27. Mar. 14. 22 1 Cor. 11. 24.

[x] Ioh. 6. 35. 40, 51, 56. Eph. 5. 30.

Q. *As you haue shewed how Christ and his passion, and this benefit we receiue by the merit thereof, is represented vnto vs, so tell mee now how all this is more particularly offered and applyed vnto vs in this Sacrament, then by any other meanes.*

2 By offering to vs, & applying Christ and the merit of his passiō most particularly.

A. The

A. The Bread and wine is [a] particularly offered, & euery communicant (according to the commandement that is giuen in the Name of Christ) doth receiue, eat, and drink the same; which is most effectuall to teach & perswade vs, that the Lord doth offer and [b] giue vs the body and bloud of his Son and that (as it is the will of God [c] that euery one of vs should) so euery one that commeth worthily to this Sacrament, doth indeed receiue and apply Christ to himselfe, for the nourishment and comfort of his soule.

a Mat. 26. 2,27. Mar. 14. 2. Luk. 22. 17 19. 1 Cor. 11. 24,25

b Ioh. 6. 32 Rom. 8. 32.

c 1 Ioh. 3. 23.

Q. *Why was it said that Christ and this benefit of his passion, is not onely represented*

3 By exhibiting verily, and giuing Christ.

vnto vs and the merit of his passion.

ted and offered, but verily exhibited and giuen vnto vs in this Sacrament?

A. Because this Sacrament is not ordained to bee a bare and naked signe, or as a picture that puts vs in minde of one that is absent, [d] but to be a seale also, with and by which the Lord doth verily conuey & bestow Christ vpon vs, and confirme & make sure to vs this benefit of his passion; as lands are passed and conueyed among men; by the sealing and deliuery of Deedes and Indentures.

[d] Ro. 4. 11. 1 Cor. 10. 16.

For Christ is indeed present with this Sacrament, and truely giuen and receiued in it.

Q. *Is Christ then indeed present with this Sacrament?*

A. Yes verily: Christ himselfe is not onely signified and represented, but truely

truly present, giuen and receiued in this Sacrament; yet present to the beleeuer, not to the Bread and Wine; not corporally, e but spiritually and sacramentally present: not offered by the Minister vnto the body, but by the Lord, to the faith of the worthy receiuer.

e Ioh. 6.63

Q. *How may it appeare that Christ is now corporally present in this Sacrament?*

Yet is not Christ corporally present here.

A. First, f because the Sacraments which Gods people enioyed vnder the Law, were in substance the same with our sacraments, & in them Christ was not corporally present, but onely spiritually and sacramentally.

f 1 Cor. 10 3. 4.

Secondly, we receiue no

other thing, nor in any other manner in the Sacrament, then the Disciples did in the first institution thereof: and wee are sure that Christs body & bloud were not corporally received by them, but onely spiritually & Sacramentally.

Thirdly, as our Sauiour did oft fore-tell his Disciples, that (in respect of his bodily presence) he should leaue the world, & go vnto his Father, h so hee was indeed in the sight of them all taken vp into Heauen, and God (that cannot lie) hath i told vs, that the heauens must containe him vntil the end of the world. k So that if any shall say vnto vs now, since the time of his ascension, here is

g Lo. 13.2. & 14.2, 19, 25, 28. & 16.4, 5, 7. 16.28.

h Lu. 24.51 Acts 1.9, 10, 11.

i 1 Act. 3.21

k Ma. 24.23

is Christ, or there he is, we are straightly charged not to beleeue it.

Fourthly, wee are sure l that Christ hath but one body, and that his body euen since his reserrection is a true body, and m such as cannot bee in many places at once, and n that it filleth a place whereſoeuer it is, and may be both seen and felt, and therefore it is not possible that hee should bee corporally present whereſoeuer this Sacrament is administred, nor corporally receiued by euery one that receiueth this Sacrament: and if it be impossible that his glorified body should be in many places at once, or in any place where it can nei-

l Heb. 10.5

m Mat. 28. 6,7. Ma. 16.6,7.

n Mar. 16.7 Luk. 24.39 Ioh. 20.20, 27.

there be seene or felt, then much lesse can his crucified body (whereunto yet our faith is directed in this Sacrament, and not vnto his glorified body) be so.

Lastly, as it is not possible that hee should be corporally present, or corporally receiued in the Sacrament; so if it might be, yet were it no way needfull or profitable for vs, that it should be so. For as all the benefits that the church receiueth by Christ haue been far more plentifully communicated vnto her since his ascension into heauen, then when he was corporally present with her vpon earth, in which respect it was profitable for her to loose his bodily

o Ioh. 7. 36. & 16. 7. and 20. 17.

presence

presence: so p the spirituall presence of Christ, and our feeding on him by faith, is farre more effectuall to the comfort and saluation of our soules, then any bodily presence & feeding could possibly be.

p Ioh. 6. 62, 63.

Q. *Why then is the bread called the body of Christ, and the wine the bloud of Christ?*

A. First, the Lord hath q euer been wont in speaking of his Sacraments, to giue vnto the outward signe, the name of the thing signified thereby.

q Gen 17. 10, 11. Exo. 12. 11 & 24. 8. 1 Cor. 10. 4

Secondly, the reason why the Lord so speakes of Sacraments, is to shew how certain and neere that spirituall presence and vnion is, that by the power of his spirit is made between

the signe and the thing signified (how farre soeuer they bee distant in place, the one from the other) & that as verily, as the one is offered and giuen to the body, so certainly is the other offered and giuen to the soule of the faithfull Receiuer.

Thirdly, this manner of speech is more plaine and effectuall, to lift vp our harts from the earthly elements vnto the consideratiō of the heauenly matter represented by them, then if hee should haue called them onely the signes of his body and bloud.

4 By representing and confirming to vs, our communion.

Q. *As you haue shewed me how Christ and his Passion, and the benefit wee receiue thereby, is not onely sensibly repre-*

represented, but particularly offered and applied, and verily exhibited also vnto vs, so tell me now how that Communion which wee haue with all the faithfull, and the mutuall loue that should bee in all Christians, one toward another, is represented and confirmed to vs in this Sacrament?

with all the faithfull.

A. First, we are partakers of no other elements heere, then all the rest (not only of the same congregation where we receiue without respect of persons, but) of all the faithfull throughout the World are partakers of: which was one cause why our Sauiour made choice of bread and wine, which of al other creatures are most vniuersally vsed

1 Cor. 10 17.

thorowout the world, for the nourishment and comfor of the body.

Secondly, this Sacrament by the ordinance of Christ is to be administred in the most publike congregation, and [f] the sacramentall actions to bee performed by the Minister (as neere as conueniently they may be) but once for all that receiue together.

[f] Mat. 26. 26. Mar. 14. 22 Luk. 22. 19 1 Cor. 11. 24

This Sacrament is to be administred publikely.

Q. *How may it appeare that the Lord hath ordained this Sacrament should be administred publikely, and not in priuate?*

A. first, [f] it hath been the practise of Gods Church, commended in the Word to celebrat the sacraments in solemne assemblies.

[f] Gen. 17. 26. 27

Secondly, [g] the Lord hath

[g] Exod. 12 6. 47.

hath cõmanded his Sacraments should bee so celebrated, and [x] not otherwise.

Thirdly, the sacraments are [y] seales of the couenant of grace, which is not appropriated to any few, but [z] is offered in common to the whole Church; and [a] wherein all (how far soeuer they differ one from another in worldly respects) haue equall interest; and therefore as they doe concerne the publike priuiledges of all, they must needs be actions of a publike nature, and should be publikely administred.

Fourthly, in the vse of the sacraments wee [b] make profession of our faith, and [c] celebrate with praise and thanksgiuing, the remem-

x 1 Cor. 11. 22, 33, 34.

y Ro. 4. 11.

z Pro. 8. 23 & 9. 3.

a 1 Cor. 12 13.

b Ge. 17. 11

c Ex. 12. 14.

brance of the great benefit of our redemption, both which duties are then performed [d] in most acceptable manner vnto God, when they are done in the most publike and solemne assemblies of his people.

d Ps. 22. 22 & 40. 9, 10. & 149. 1.

Fiftly, the dignity and reuerence due to the Sacrament, requireth that they should bee administred publikely in the assembly of all Gods people, and with the prayers of all.

* As 2 Sā. 6. 1, 2, 15.

Lastly, it may appeare that in this sacrament the Lord requireth this solemnity more then in any other he hath giuen at any time to his Church; 1 because in it hee hath instituted such Elements, as might bee common to the whole Church;

Church, 2. and e brake the bread, and poured forth the wine but once in the sight of all; 3. and spake the words of institution but once to them altogether; 4. and ordained it to this end (among others) to testifie and confirme the mutuall loue that should bee in all the faithfull one towards another.

e Mat. 26. 26,27. Luk. 22. 19. 1 Cor. 11. 24,25.

Q. *Doe you then condemne all such as beeing vnable to come to the congregation, doe desire this sacrament to be administred to them in priuate?*

A. No: but,

Firſt, all Christians are to bee taught, that they may not put off the receiuing of this Sacrament till their sickneſſe, but receiue it when they may with the reſt

reſt of Gods people in the publike congregation; and that it is their ignorance and infirmity to deſire it in priuate.

Secondly, if at any time (vpon extraordinary occaſion) the Sacrament be adminiſtred in a priuate houſe, yet ought a ſufficient company of the faithfull to bee preſent, and communicate in it, and that not without the miniſtery and preaching of the Word.

Reaſons against priuate communions.

1

Q. *How are Chriſtians to be diſſwaded from the deſire of the Sacraments in priuate?*

A. Firſt, by the conſideration of that I haue already ſaid, to proue that it is the will of God, the ſacrament ſhould bee adminiſtred

ſtred in the publike aſſemblies.

Secondly, becauſe as they ſhall ſwerue therein from th example of the beſt inſtructed and reformed Churches and Chriſtians; ſo they ſhall faſhion themſelues to ſuch as are Ignorant, popiſh and profane, with whom theſe priuate communions euer haue beene, and ſtill are moſt in vſe. 2

Thirdly, becauſe they ſhall not hereby depriue themſelues, of the comfort and benefit of the Sacrament in their ſickneſſe, or in the houre of their death, if they doe not receiue it at that time, ſeeing the efficacy and fruit of this Sacrament, which they 3

they receiued so oft as they might in the publike congregation, when they were in health, is not to be restrained to the time of receiuing, but extends it selfe to the whole time of their life afterward.

4. Lastly, because it is [f] folly and superstition to giue that honour, or ascribe that necessity to the Sacrament, as to thinke it can doe vs good, being receiued or vsed otherwise then according to Gods ordinance; wheras on the other side we are to assure our selues, that the Lord both can and will help and comfort vs without the outward meanes, when wee cannot haue them in such sort as he hath ordained,

f 1 Sam. 4. 3, 10. 2 Sa. 25. 25

g Ez. 11. 16 Psal. 141. 2

ned, but are depriued of them, not by our owne negligence, but by the hand of God.

The benefits aforesaid not to be receiued by any vse of bread & wine, but onely in this Sacrament.

Q. *As you haue shewed at large, how our communion with Christ and his Church, is both represented and confirmed to vs by the bread and wine, the breaking and pouring forth, the giuing and receiuing of the same in this Sacrament, so tell me now whether all bread and Wine, that is broken and poured forth, giuen and receiued, may not aswell serue to represent and confirme these things vnto vs, as these Elements and actions that are vsed in this Sacrament.*

A. No: for the bread & wine by nature serue onely for the nourishment and com-

comfort of the Body; neither are they at all effectuall to yeeld this strength or comfort to the soule, being vsed any where else but only in this Sacrament.

For here only they are consecrated; and how that is done.

Q. *How are these Elements and actions in the Sacrament made more effectuall to represent and confirme these spirituall and heauenly things, then the same elements and actions vsed any where else?*

A. By being consecrated & put apart frō that vse they serued to by nature, vnto this holy and spirituall vse.

Q. *How are the elements and actions in this Sacrament thus consecrated and put apart, from that vse they serued to by nature, vnto this holy and spirituall vse?*

A. Partly [f] by that which

[f] Mat. 26. 26.

Christ

Christ himselfe did in the first institution of this Sacrament, & partly by that which the Minister of the word of God and the congregation doe, whensoeuer this Sacrament is administred according to the institution of Christ.

Q. *How did Christ himselfe consecrate these elements and actions vnto this holy and spirituall vse?*

A. First, by g the thankesgiuing and praier he made vnto his father, at that time when hee first instituted this sacrament: whereby it is said, hee blessed these elements; that is, obtained a speciall blessing from God vpon them.

g Mat. 26. 26, 27. Luk. 22. 19. 1 Cor 11. 24.

Secondly, by instituting & ordaining these elemēts and

and actions in this Sacrament to serue vnto this end: not onely [h] vsing them [illegible] commanding his Church to doe so also, and [i] promising vnto vs his gracious and affectuall presence in the vse of these elements, according to his ordinance.

Q. *How doe the Minister of the word of God, and the congregation consecrate these elements and Sacramentall actions &c.*

A. First, [l] by declaring the institution of this Sacrament, and how Christ did consecrate and put apart these elements and actions to this end & vse, and vsing them according to this his institution.

Secondly, by [m] giuing pub-

[h] Mat. 26. 26,27. [i] Lu. 22. 19. 1 Cor. 11. 24,25. [k] Ma. 26. 26 *This is my body* Mat. 26. 28. *this is my bloud.*

[l] 1 Tim. 4. 4,5. [m] 1 Tim. 4. 4. *according to Christs example.* Mat. 26. 27 Mar. 14. 23 Luk. 22 19. 1 Co. 11. 24

publiſhe thankes vnto God, both for the worke of our redemption by the bloud of his Sonne, and alſo for making it knowne; offering & aſſuring it vnto vs not only by his word, but moſt plainely and ſenſibly by this Sacrament.

Thirdly, by earneſt praier vnto the Lord, that hee would be preſent with, and bleſſe this his owne ordinance, making it effectuall to thoſe ends that himſelfe appointed it for. a 1 Ti. 4. 5.

Q. *But why doe you mention thy Miniſter of Chriſt, when you ſpeake of the conſecrating of this Sacrament? Is it any matter who doth conſecrate it, or deliuer it, or at whoſe handes wee doe receiue it?* *We may receiue the Sacrament from none but from the miniſter of the word*

A. Yes

A. Yes verily, for: first, as it is not lawfull for any person without commission and authority from the King, to vse and apply the Kings seale, to conuey any assurance in worldly matters. It is a hainous sin for any, hauing no calling and commission therunto from Christ, to take vpon him to administer this Sacrament, [o] being the publike seale of the King of kings, & of the common-wealth of Israel.

[o] Ro. 4. 11.

Secondly, God [p] hath bin wont seuerely to punish such, as haue taken vpon them to deliuer his Sacraments without his calling and commission, and [q] hath also beene much offended with the people amongst whom

[p] 1 Chr. 13. 10, 11. & 15. 12, 13. 2 Chr. 26. 16, 20.

[q] 2 Chro. 13. 9, 12, 15

whom this fault hath been committed.

Q. *How may this appeare that onely Ministers and Preachers of the Word of God, haue a calling and authority from Christ to administer this Sacrament?*

A. First, because we find r that all the Sacraments which God hath at any time instituted in his Church, haue beene committed by him vnto such as were Ministers and Preachers of the Word, that by them they might bee deliuered vnto the Church. Insomuch as wee read, the people of God ſ could not celebrate the Passeouer till such time as the Priests & Leuites (who were appointed of God both

r Gen. 6. 14 compared with 2 Pet. 2. 5. Ge. 17. 23. compared with Gen. 20. 7. Deu. 33. 10 2 Chro 35 3 & 36 Mar. 1. 4. Mat. 28. 19. ſ 2 Chr. 30. 3. & 35. 3, 6 Ez. 6. 19, 20

both to teach the people and to sacrifice, and minister the other Sacraments) were sanctified and prepared vnto that seruice.

Secondly, onely the Ministers and preachers of the Word, are by reason of their speciall office & function, [t] called in the Scriptures the Lords Stewards, and disposers of his mysteries vnto his Church.

Thirdly, they onely are said [u] to represēt the Lord, and to beare his person, and to bee in his stead vnto vs in the matters of his worship, as the Magistrate doth in the ciuill gouernment and affaires of this life: and so are both his mouth vnto vs to deliuer vs his word, and his hand

[t] 1 Cor. 4. 1, 2.

[u] 2 Cor. 5. 20. Exod. 4. 16

hand vnto vs to deliuer vs his Sacraments. And x that which is done by them in these matters, according to his Word, is said to bee done by the Lord himselt, because he hath promised to bee present with them, and to worke with them, ratifying from Heauen his owne ordinance in their Ministry.

x Ioh. 41.2 Eph. 2.17. Lu. 10.16.

y Mat. 28. 20.

Q. *Doth then the worthinesse and efficacy of the Sacrament, depend vpon the goodnesse of the Minister that deliuereth vnto vs?*

A. No: but it dependeth wholly vpon the ordinance of God, and vpon the truth and power of Christ that did institute it. Yet must it needs make much for the security and com-

comfort of a Christian, to receiue it from such a one as he knoweth hath authority and commission from Christ to deliuer it vnto him.

How far forth it is needfull that the Word bee preached at all times, when the Sacrament is to be administred.

Q. *As you haue shewed the necessity of a Minister and Preacher of the Word, in the administration of this Sacrament; so tell mee whether it bee needfull that the Word should bee alwayes preached, at the same time when this Sacrament is to bee administred?*

A. Yes verily: for though to them that haue already beleeued, through the preaching of the Gospell, it may be a true sacrament & seale of Gods couenant, though the Word bee not preached immediately before

fore it beeing administred by a true minister of God, yet is the Ordinance of God in some degree transgressed, and the comfort that Gods people should receiue by this Sacrament greatly hindred, if at any time the Sacrament be administred, and that duty neglected.

Q. *How may that be proued?*

A. First, [z] because wee finde that it hath alwayes been the practise of Gods Church, commended to vs in the holy Scriptures, to haue the Word preached at all times, when they haue been assembled to receiue the Sacraments of the new Testament.

[z] Mat. 1. 4. Acts 19. 4. & 10 37. Act. 8. 12, 35, 37, 38. & 10. 34, 47, & 16. 14, 10, 32, 33. & 2. 41. Act. 2. 42. & 20. 7.

Secondly, seeing the Sacrament

crament can neuer doe vs good, til we haue attained vnto a true faith, which ordinarily is wrought by preaching; it muſt needes be moſt fit and profitable, that whenſoeuer the people of God are to receiue this ſeale of the couenant of grace, they may haue the couenant it ſelf (whervpon the force & efficacy of the ſeale dependeth) publiſhed, opened and applied vnto them; conſidering the great neede wee all ſtand in (at that time eſpecially) to haue our faith quickned and ſtirred vp in vs; and that no meanes can be ſo effectuall to quicken it, as that whereby it was firſt begotten.

The elements be-

Q. *After that the bread and*

and wine haue been thus consecrated by the Ministers of Christ, are they not then by vertue of this consecration changed from that which they were before?

ing consecrated, are not changed in their substance, but in their vse onely.

A. Yes: but they are changed only in their vse, not in their nature; because heere they are not vsed to that end that other bread & wine are vsed for, namely, to the nourishment and comfort of the body, but to a holy & spirituall end: but the substance of the bread and wine remaineth the very same after the consecration that it was before.

Q. *How may that be proued?*

A. First, because the Scripture [a] calleth them bread and wine, euen after

[a] 1 Cor. 10. 16. & 11. 27, 28. Mat. 26. 29

they were consecrated.

Secondly, it can bee no Sacrament, vnlesse such an outward signe remaine as is by good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and wine (and not the accidents thereof) is able to doe.

Thirdly, if the substance of the bread & wine were changed into the body and bloud of Christ, [a] it were not possible that by long keeping they should putrifie and corrupt.

[a] Act. 2. 31.

Fourthly, if the substance of the bread & wine were changed into the very body & bloud of Christ, then the reprobate which receiue

ceiue this Sacrament, mation
also eate the flesh and
drink the bloud of Christ,
[b] which is impossible, and
contrary to the holy
scriptures.

[b] Ioh.6. 54,56. Ioh.1,12.

Q. *If any of that bread and wine (that stood on the Lords Table, when the element; and the whole action was in this sort consecrated, as you haue said) doe remaine after the administration of the Sacrament is ended, doth it then differ from common bread and wine, or is it more holy by vertue of this consecration?*

A. No verily: for seeing the consecration (as wee haue heard) changeth them not in nature, but in vse onely; and one part of the consecration standeth

they were consecrated.

Secondly, it can bee no Sacrament, vnlesse such an outward signe remaine as is by good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and wine (and not the accidents thereof) is able to doe.

Thirdly, if the substance of the bread & wine were changed into the body and bloud of Christ, [a] it were not possible that by long keeping they should putrifie and corrupt.

[a] Act. 2. 31.

Fourthly, if the substance of the bread & wine were changed into the very body & bloud of Christ, then the reprobate which receiue

ceiue this Sacrament, ſhold alſo eate the fleſh and drink the bloud of Chriſt, [b] which is impoſsible, and contrary to the holy ſcriptures.

[b] Ioh. 6. 54, 56. Ioh. 1. 12.

Q. *If any of that bread and wine (that ſtood on the Lords Table, when the elements and the whole action was in this ſort conſecrated, as you haue ſaid) doe remaine after the adminiſtration of the Sacrament is ended, doth it then differ from common bread and wine, or is it more holy by vertue of this conſecration?*

A. No verily: for ſeeing the conſecration (as wee haue heard) changeth them not in nature, but in vſe onely; and one part of the conſecration ſtandeth

in vsing them according to Christs institution: no more of the bread & wine can be holy, then is giuen and receiued in this Sacrament.

The vse of the doctrine concerning the desire to the Sacrament, which is to bee in euery communicant.

Q. *As you haue shewed at large that none can receiue this Sacrament worthily, but such as find in themselues an vnfained and earnest desire to it; and declared also the reasons that should mooue vs thus to desire it: so tell mee now what vse is to bee made of all this doctrine.*

A. It serueth principally for reproofe of two sorts of people.

First, of them that (not being withheld by sickenesse or like necessary impediments) doe either out of

of too baſe an eſtimation they haue of this Sacrament, or out of a careleſſe neglect to prepare themſelues vnto it) abſtēt themſelues from it, when it is adminiſtred in the congregation whereof they are members.

Secondly, of ſuch as receiue it ſometimes, yet without a ſincere & right deſire of it, or any appetite vnto it at all, but eyther for that they would thereby eſcape the danger of lawes, or becauſe they would confirm themſelues to the cuſtome of the place where they liue, or vpon a ſuperſtitious perſwaſion that it will purge them from all their ſinnes, and infuſe grace and holi-

nesse into their soule.

Q. *Is euery Christian then bound to receiue this Sacrament, euery time that it is administred in that congregation whereof he is a member, vnlesse he be by sickenesse, or some such like necessary impediment kept from it?*

A. Yes surely: for it is necessary to receiue this sacrament when wee may, as it is [c] to heare the word preached when we may, & as [d] it is for them that are conuerted to the faith, and for Christian Parents (the one for themselues, the other for their children) to seeke and desire the Sacrament of Baptisme, vpon the first opportunity that God shall offer vnto them.

[c] 1 Thes. 5. 19, 20. Heb 2. 3

[d] Act. 2. 41. & 8. 12, 36. & 16. 33. & 22. 16.

Q. *How may it appeare to be*

bee a ſinne of ſuch danger, to neglect thus the receiuing of this Sacrament?

A. Firſt, the [e] zeale and deſire that Gods people vnder the Law ſhewed vnto their Sacraments, & the paines and coſt they were at to inioy them, being by the Holy Ghoſt commended to vs in the Word for our imitation, ſhould make vs aſhamed of our coldneſſe, and careleſſe neglect of this Sacrament, which in reſpect [f] both of the cleereneſſe of it, and [g] of the perſon that did firſt inſtitute it, is far more great and excellent then they were.

Secondly, the [h] great ſeuerity of God in threatning & puniſhing the neg-

[e] Num. 9. 7 [a] Chr. 30. 1, 5, 21, 26, & 35. 7, 18. Luk. 2. 41.

[f] Mat. 11. 11 [g] Heb. 3. 5, 6, compared with Heb. 11. 28.

[h] Ge. 17. 14. Ezo. 4. 24, 26. Num. 9. 13

lect of his Sacraments vnder the Law, is recorded in the Scripture to admonish vs, and may assure vs, that hee will much lesse beare with the neglect of this Sacrament.

Thirdly, this neglect of comming to this Sacrament when we may, argueth our shameful vnthankfulnes for the great benefit of our redemption by the death of Christ, which in this [i] Sacrament (that hath beene therefore called the *Eucharist*) wee are appointed to celebrate the remembrance of with solemne praise and thanksgiuing.

[i] 1 Cor. 11. 26.

Lastly, it argueth a prophane and open contempt both of the cõmandement of

of our Sauiour Christ, who hath charged vs to come, and to come oft to this Sacrament; & of those inestimable benefits which hee offereth vs in it; and of the Church, and people of God, from whose fellowship wee doe thus diuide and excommunicate our selues.

* 1 Cor. 11. 24, 26.

k Which sinne we may bee well assured the Lord must needes bee highly offended with.

k Esa. 7. 12, 13. Mat. 22. 7. Luke 4. 24 Heb. 2. 3.

Want of charity, or other worldly distractions, no sufficient excuse for not receiuing.

Q. *But if a man find himselfe through vncharitablenes or worldly distractions, vnfit and vnprepared, is it not then much better for him to abstaine, then to come to this Sacrament?*

A. Indeed, no man ought to come that finds himself vn-

vnprepared: But this is no excuse for them that doe not so much the more carefully endeauor to prepare themselues: For,

First, they that chuse rather to depriue themselues of the benefit of this Sacrament, then they will freely forgiue such as haue wronged them, or seek reconciliation, or take pains to prepare their hearts vnto it; doe shew manifest contempt of Gods mercy, and [1] iudge themselues vnworthy of Christ and all his merits, and shall one day be iudged despisers of their owne saluation.

[1] Act. 13. 46

Secondly, while by vncharitablenesse and carelesnesse to prepare themselues, they refuse this Sacrament

crament, they can haue no hope that either [m] the Word, or [n] Prayer should do them good: and therefore by this reason, they may aswell abstaine from hearing or reading the Word, and praying, as from this Sacrament.

Thirdly, they that feele that they are not onely void of malice themselues, but also vnfainely willing to vse all meanes of reconciliation with such as doe malice them, [o] ought not to suffer the hatred of others to keepe them from this Sacrament, but [p] rather the more they are iniured by men, the more neede they haue to seeke comfort in the Lord by this his holy Ordinance.

[m] Iames 1.20,21. 1 Pet.2 1,2
[n] Mar.11. 25,26.
[o] 2 Cor. 8. 12.
[p] 1 Sam. 30.6.

Q. As

The great fault of thē which receiue this Sacrament without any desire or sincere appetite.

Q. *As you haue shewed the sinne of those that willingly absent themselues from this Sacrament when they may receiue it, so tell mee how they may also appeare to be in great fault that vse to receiue it, but yet either without any desire and appetite vnto it, or without a sincere and right desire.*

A. First because as q in all the seruice wee doe to God it is required that we doe it not grudgingly, or as of necessity, but with cheerfulnesse and fernency of spirit, so is r it especially required that wee come to this heauenly banquet with appetite and delight, because of the great benefits that wee celebrate the remembrance of, & which are

q Deut. 28. 47. 1 Chr. 28. 9 Psal. 1. 11. 2 Cor. 3. 12. & 9. 7. Act. 2. 41. Ro. 12. 11.

r Deut. 12. 12. & 16. 15 1 Sam. 1. 7.

are offered and confirmed to vs in it.

Secondly, if our desire doe arise from any other ground, then from the consideration of those reasons wee haue already mentioned (as first, either from the commandement of our superiours, or secondly, the desire wee haue to bee neighbour-like, or thirdly, from this conceit, that the deede done, wil purge vs from our sins) * we doe not serue the Lord in comming to this Sacrament, but men, and our owne selues: and so make our selues guilty of an hainous profanation of this Sacrament.

* Zach. 7. 5, 6. Rom. 14. 6, 20.

Q. *May not then Magistrates and other superiours com-*

How farre forth Magistrates

may command and compell their subiects to receiue this Sacrament.

command and compell such as liue vnder their gouernment, to receiue this Sacrament, if they shall discerne them to bee careleſſe of it?

A. Euery one that is in authority, may and muſt alſo [f] vſe all meanes to perſwade al ſuch as are vnder him to a deſire of this Sacrament, and [t] command and compell them alſo to receiue it: Yea, he muſt [n] iudge them vnworthy to liue in any Chriſtian family or common wealth, that will not receiue it: but hee may not compell any to receiue whom hee knoweth to be altogether vninſtructed & vnwilling, becauſe (beſids the profanation of the Lords holy ordinance that is cauſed thereby) the man

[f] Exod. 12. 26, 27. 2 Chr. 17. 7 [t] Ge. 18. 19 2 King. 23. 21. 2 Chr. 14. 4 & 33. 16. & 34. 33. [n] 2 Chro. 15. 13.

man that receiueth vnwillingly, ſhall vndoubtedly receiue his owne condemnation.

Q. *Hitherto you haue declared, how all that would come worthily to this Sacrament, muſt finde in themſelues a ſincere and right deſire vnto it, which (as you haue ſaid) is the firſt grace required in our preparation thereunto: tell me now, what is that knowledge which you mentioned as the ſecond grace, that euery man muſt finde in himſelfe that would come worthily to this Sacrament?*

Knowledge is neceſſary to the worthy receiuing of this Sacrament.

A. Firſt, euery one muſt haue that meaſure of

1. Knowledge in the Law of God (the ſum wherof is contained in the ten Cõmãdements) as may ſerue to

1 Ier. 3. 13. Mat 9. 12. Rom. 3. 20.

to discover vnto him not onely in generall the corruption of his nature, whereby he is quite fallen from that holines & righteousnesse which God requireth of him, and become prone to all euil; but also some speciall and particular sins hee hath committed, & the intollerable curse of God due to him for the same.

Secondly, euery one must haue that measure of knowledge in the Gospell, 2. as may serue to make known vnto him, and certainly to assure him, of the sufficiency both of that remedy that is to bee found in Christ against al his sins and the curse of God, and also of the means whereby that

2 Iob 17.3
Mar. 16 18
1 Cor. 2. 2.
Reu. 3. 18.

that remedy is to bee made his owne, namely, a liuely faith.

Thirdly euery one muſt haue that meaſure of knowledge. 3. In the doctrine of this Sacrament, as may ſerue to make known to him thoſe helpes which God hath ordained in it, both for the repreſenting and making knowne of Chriſt and his merits to al that receiue it, and alſo for the applying & confirming of them vnto himſelfe. 3 Exo. 12. 26, 27, & 13. 8, 14.

Q. *How may it appeare that this meaſure of knowledge, is neceſſarily required of all that come worthily to this Sacrament?* *Reaſons of this doctrine.*

A. Firſt, becauſe x knowledge is the foundation & beginning of al ſauing graces, x Pro. 19. 2 1 Tim. 2. 4. Act. 26. 18.

ces: neither can any man receiue any comfort by Christ, or any of his ordinances, vnleſſe hee be firſt inlightned with the knowledge of the truth:

Secondly, becauſe till a man by the knowledge of the Law haue his ſin, and the curſe of God due to him for ſin, effectually diſcouered to him, and by the knowledge of the goſpel, the ſufficiency of that remedy, that is to be found in Chriſt againſt al his ſins & the curſe of God, he can neuer deſire nor eſteeme of Chriſt. And till a man by the knowledge of this Sacrament, can diſcerne the helpes he may haue in it for the quickening & increaſe of his faith, hee can neuer

y Ro.3.20. Mat.9.12. Gal.3.24.

z Ioh 4.10.

neuer desire it, nor come with appetite vnto it.

Thirdly, seeing [a] none can receiue worthily, but he that is able to examine himselfe, & [b] the only rule whereby a man is to examine himselfe, is the word of God, which consisteth of these two parts, the Law, and the Gospell; it must needs follow, that he which wanteth that competency of knowledge which I haue spoken of, cannot chuse but be an vnworthy receiuer of the Lords Supper, if hee presume to come vnto it.

[a] 1 Cor. 11. 28, 29.

[b] Iam. 23. 24. & 2. 12. Ioh. 12. 48.

Q. *What vse is to be made of this doctrine, concerning the necessity of knowledge, in them that desire to come to the Lords Table?*

Vse of this doctrine.

A. First

ces: neither can any man receiue any comfort by Christ, or any of his ordinances, vnlesse hee be first inlightened with the knowledge of the truth.

Secondly, because till a man by the knowledge of the Law haue his sin, and the curse of God due to him for sin, effectually discouered to him, and by the knowledge of the gospel, the sufficiency of that remedy, that is to be found in Christ against al his sins & the curse of God, he can neuer desire nor esteeme of Christ. And till a man by the knowledge of this Sacrament, can discerne the helpes he may haue in it for the quickening & increase of his faith, hee can neuer

y Ro.3.20. Mat.9.12. Gal.3.24.

z Ioh 4.10.

neuer desire it, nor come with appetite vnto it.

Thirdly, seeing [a] none can receiue worthily, but he that is able to examine himselfe, & [b] the only rule whereby a man is to examine himselfe, is the word of God, which consisteth of these two parts, the Law, and the Gospell; it must needs follow, that he which wanteth that competency of knowledge which I haue spoken of, cannot chuse but be an vnworthy receiuer of the Lords Supper, if he presume to come vnto it.

[a] 1 Cor. 11. 28, 29.

[b] Iam. 2. 3. 24. & 2. 12. Ioh. 12. 48.

Q. *What vse is to be made of this doctrine, concerning the necessity of knowledge, in them that desire to come to the Lords Table?*

Vse of this doctrine.

A. First

A. First, to teach vs that before the Communion be administred to any people or they vrged to receiue it,
b Mar. 28. 19. b there should be care had, that they bee first catechised, and instructed, as wee neuer read that either *Iohn* the Baptist, or any of the Apostles did minister the Sacraments to any people, whom they had not preached vnto and instructed.

Secondly, to discouer the sin & fearefull estate of the greatest part of communicants in this Land, who though they be vtterly ignorant in the principles of Religion, and want the meanes of knowledge, and be void of all loue and desire of knowledge, or the meanes thereof: & yet will
c Eccl. 4. 7.

by

by no means be kept from receiuing this Sacrament, at Easter especially, which one sin, in so generall a profanatiõ of this Sacrament, were sufficient to bring vpon the land all those grieuous iudgements that haue been, and are still vpon it, though it were guilty of no other sinne besides.

1 Cor. xi. 30, 31.

Q. *As you haue shewed the necessity of a desire to this Sacrament, and of knowledge also in euery one that would come worthily vnto it; so tell me now what that faith is, which you said was the third grace, that is necessarily required to the preparing of vs vnto this Sacrament.*

Faith is necessary to the worthy receiuing of this Sacrament.

A. No man can receiue this Sacrament worthily vnlesse he haue a true iustifying

ing faith, and bee vndoubtedly assured, that Christ with all his merits doe belong vnto himselfe.

Reasons of this doctrine.

Q. How may it appeare that none can be worthy or fit to receive, but they that have this faith?

A. First, because this was necessarily required [e] of all such that did desire to be baptized.

[e] Mar. 16. 16. Act. 8. 37. & 16. 31, 34.

Secondly, this & all other the Sacraments are appointed of God, [f] not to begin, but to confirme faith where it is already begun, and [g] are therefore called seales of the righteousnesse that is by faith.

[f] Rom. 10. 14, 17.

[g] Ro. 4. 11.

Thirdly, as [h] the word of God which we heare cannot profit vs at all, vnlesse it be mixed with faith, so much

[h] Heb. 4. 2.

much lesse can any profit by this visible Word, that wanteth faith, which is both the eyes, whereby we discerne the Lords body, & the hand and mouth, whereby we receive it, & feed upon it. Lastly, it is impossible that any should have true right desire to this Sacrament, which we have already shewed, to be so necessary to our worthy receiving of it, that is, to have a surely faith assured, that Christ with all his benefits doe belong unto him.

Q. But seeing it is evident by the Scriptures, that Christ with his merits doeth not come unto all men, but to his owne flocks, and that the greatest part of the world are

Iohn 3.14, 15. & 8.56. Iohn 10.11, 12. & 6.35,36. Eph.3.17.

Iohn 17.9.

Mat.7.14. Mat.22.14.

of those that live in the profession of the true religion, shall receive the benefit by him; how can any poore sinner (that knoweth himself to be as unworthy of electing so great a gift from God as any other sinner) attaine to this assurance, that he is one of those little flocke that Christ died for?

A. The faith of Gods elect is no vaine fancy nor uncertaine hope, but a certaine assurance: because it is grounded upon the word of God, which is infallible, & wrought in the heart by the Spirit of God, that cannot lie.

Q. But how is any particular man able to ground this assurance of his owne salvation upon the word of GOD? Or,

p Ro. 10. 8.
q Ps. 19. 7, 9
r Gal. 5. 22
Ro. 8. 16.
Titus 1. 2.
Heb. 6. 18.
what helpes there are in the word to per-

Or, what motives may a man find in the word to perswade him undoubtedly that he shall be saved, and that Christ with all his merits doe belong vnto him?

First, that Christ Iesus hath by his death and obedience fully satisfied the iustice of God, and purchased eternall life for all that can beleeue in him.

Secondly, that Christ with all his merits, are by Gods ordinance in the ministery of the word offered indefinitely to euery one that heareth the Gospell, & especially to euery one that (out of the feeling of the burthen and danger of his sins) can thirst after him.

Thirdly, that euery one that heareth the Gospell

singuli a
mentis
leuis.

1 Esa.53.5.
6. and 1.
Mat.27.4.

u Mar.16.5
Acts 2.39.

x Esa.61.
1-3
Mat.9.12.
13.

(specially euery [7] one that feeling the burthen and danger of his sin, can thirst after Christ) is straightly [z] charged and commanded by the Lord in his word, to beleeue that Christ and all his merits doe belong vnto himselfe.

[7] Mat. 11. 28.
[z] Ma. 1. 15. Mat. 2. 9. Luk. 14. 21, 23. Mat. 11. 24. compared with Mat. 6. 12. 1 Pet. 2. 23. 1 Ioh. 3. 23. Ioh. 16. 8. Ma. 16. 66.

Lastly, that no sin or rebellio that a man can possibly commit against God, is accounted so hainous in his sight as infidelity, when a man will not beleeue that Christ belongeth to him: because in this hee [a] maketh God a liar, as if offering his Sonne to him in his Gospell, and commanding him to beleeue, hee should not meane as hee speaketh.

[a] 1 Ioh. 5. 10

Vse of the doctrine.

Of what vse it is to be made

of this doctrine, touching the necessity of a lively faith, for the receiuing of this Sacrament?

A. Firſt, to perſwade euery one that profeſſeth himſelfe to be a Chriſtian, to labor for a liuely faith: which, [b] as it is the roote and foundation of all true comfort both in life and in death, ſo without it it is impoſſible that either this or any other ſeruice we do vnto God (ſeeme it otherwiſe neuer ſo good) ſhould be acceptable vnto him, or profitable vnto our ſelues.

Secondly, to teach vs, that (becauſe this [d] faith is the mighty & ſupernaturall worke of God, and [e] we are of our ſelues by nature vnable

concerning the neceſſity of faith.

b Ier. 9. 24. Act. 16. 34 Ro. 5. 1, 3. Luk. 2. 29, 30.

e He. 11. 6. Ioh. 15. 4. Acts 15. 9. Tit. 1. 15.

d Eph. 2. 8 Ioh 6. 44. Eph. 1. 19, 20.

more) to beleeue in Christ aright, then to keepe all Gods commandements) it stands vs vpon to make high account of the ministery of the word preached, which is e the meanes that God hath chosen and appointed to shew his mighty power in, for the begetting of faith in the hearts of his elect, & in the vse of that holy ordinance of God f to cry earnestly vnto him for his blessing vpō it.

e Ro. 1. 16. & 10. 14. 1 Pet. 1. 23.

f Psal. 119. 33. 36. Pr. 2. 3. 5.

Thirdly, to discouer the fearefull condition of the, that liuing altogether without the ministery of the word preached, and wanting it willingly, or hauing neuer profited by it at all, doe yet ordinarily receiue this Sacrament, which is no

man

man (without an extraordinary & miraculous work of God, such as he hath neuer am wont to worke, when the ordinary meanes might be had) can be worthy and fit to receiue the Lords Supper, till he hath first enioyed the ministery of the word, and been an ordinary & frutfull hearer of the same.

Flo. 5. 12

Acc. 14. 17

Q. You haue shewed the necessity of the two first graces, which you said were required to make a man worthy and fit to come vnto the Lords table: tell me now what repentance it is, without which you said, no man can receiue worthily?

Repentance is necessary to the worthy receiuing of this Sacrament.

A. No man can come worthily vnto this Sacrament, vnlesse he haue first vnfainedly

g Pr.28.13
Es.55.5,6.
Iona.3.10
h 1 Co.7.10
i Ez.18.31
Rom.12.9.
k 2 Co.7.11,
Ps.18.23.

Reasons of this doctrine.

l Ezr.6.21.
m Nu.9.6.
2 Chr.23.
19, and 35
15.
Ioh.11.55.
n Heb.9.
13,14.
Tit.1.15.
Ie.10.22.

nedly repented: that is, from their sinnes known vnto them, and hartily sorrow that hee offended God by them, and an vnfained detestation hee beareth to them, and also fully purposed and resolued with himselfe neuer to returne to them againe.

Q. *How may it appeare, that none can be worthie of the Lords Table, till he haue truely repented?*

A. First, because we find that vnder the Law none might bee admitted to the passeouer, that had g not separated themselues from the filthinesse of the heathen, & h clensed themselues from all legall pollutions.

Secondly, because i the conscience defiled with a-

ny

ny knowne sin, nor to ſtumble at
all the holy things of God
vnto your owne condemnation.
Thirdly, because it is
not possible that any man
should haue a true and liue-
ly faith, & assurance of the
forgiuenesse of his sinnes,
that hath not thus vnfai-
nedly repented.

Q. What vſe is to be made
of this doctrine, concerning
the Necessity of repentance?

A. To perſwade euery
man to labour, and take
paines with his own heart,
both to see & know
his speciall sinnes, and to
bring his heart to this vn-
fained repentance for them
especially, and that in time
when he prepareth him-
ſelfe to come to the Lords
Table. Because, as with-

o Ma.1.15
Mat.21.32
Act 3.26.
& 5.31.

The vſe of
the doctrine

out this repentance it is not possible that we should come worthily vnto it, so it will make whatsoeuer seruice we doe vnto God, far more acceptable vnto him, and fruitfull to our selues, when before such time as we draw neere vnto God therein, we doe first cast of that child-like feare and loue wee beare vnto him, [illegible] by our selues?

p Iam.4.8. Ge.35.2,3. Iud.10.16. 1 Sa.7.3,4. Ion.3.8,10

Motiues to repentance.

[illegible] principall points [illegible] wherein Gods worde by the [illegible] of our [illegible] and prophane hearts may be moued to vnfeigned repentance.

I will bee profitable heere to consider of these points following.

First, that for the transgressing

greſſing of Gods commandement, euen in a ſmall thing, not onely our firſt parents, and all their race of mankind were depriued of eternall happineſſe, and of all grace to doe well, and became ſubiect to euerlaſting damnation in the life to come, and infinite miſeries in this life, and vnto ſuch a corruption of nature, as whereby they are made prone to all manner of ſinne, but alſo an infinite number of Angels (the excellentſt creatures that euer God made) did not onely loſe their happineſſe, but became the moſt miſerable and accurſed creatures of all the reſt. Secondly, the fearefull plagues that for ſin God hath

q Rom. 5. 14, 19.

r 2 Pet. 2. 4.

ſ Ro. 1. 18. 1 Cor. 10. 5, 15. 2 Pet. 2. 6.

hath brought both vpon sundry persons, & parts of the world in old time, and doth still euery day; and also vpon the whole world in the generall flood vpon the Iewes, whom of all other people he once loued best, and vpon many of his most deare children, which all are recorded in the word & recounted in our eares and hearing, for vs to consider and profite by.

Thirdly, the vnspeakable and infinite torments which the Son of God in his passion indured for vs, as well in his soule as in his body, without which we could neuer haue beene redeemed from the least of al our sins, nor from the intollerable

1 Pet. 2. 7. 11.
Zeph. 3. 5.
Ephe. 5. 6.
2 Pet. 2. 5.
2 Rom. 11. 21, 22.
1 Th. 2. 16.
3 Sa. 2. 10, 12.
Pfal. 51. 8. 10, 13, 26.
4 1 Cor. 10. 11.
5 Zac. 12. 10.
Eſ. 53. 3, 5.
Ma. 26. 37, 38.
Luk. 22. 43, 44.
Ma. 27. 49.
Heb. 5. 7.
6 1 Pet. 1. 18, 19.
Gal. 3. 13.
1 Ioh. 1. 7.

vollerable wrath of God, due to vs for the same?

Newnes of life necessary to the worthy receiuing of this Sacrament.

Q. [illegible] newnesse of life, [illegible] required of them that would come worthily to this Sacrament?

A. No man can be fitted to receiue this Sacrament, that doth not vnfainedly loue the Lord & his holy word, and that is not truely willing, but able also in some measure to obey him in all things, being fruitfull in all good works, especially in the duties of his speciall calling.

Q. *How may it appeare that there is such necessity of this newnesse of life which you haue spoken of?*

Reasons why it is necessary.

A. First because we find that vnder the Law none might

might be admitted vnto
the Passeouer, [b] vnlesse hee
were not only circumcised
himself, but did circumcise
also the males that did be-
long vnto him.
Secondly, because no man
is within the couenant of
grace (and consequently,
this sacrament which is the
seale thereof, can belong to
none) but [c] such only as to
whom God hath giuen a
new heart and a new spirit,
& in whose hearts he hath
written his Law, & put his
spirit within them to cause
them to walke in his sta-
tutes, and to keepe his
iudgements and do them.
Thirdly, because no man
can say he hath a true faith
(without which, as wee
haue heard before, this Sa-
crament

b Ex.12.48

c Ie.31.31. Eze.36.26 27.

crament can do vs no good) vnles he fede it [d] working in him by loue, [e] a conscience of al Gods holy commandements, and not only a desire, but [f] some ability also and strength to do his will, especially in the duties of his speciall calling.

d Gal.5.6.
e Luk.1.6. Act.24.16.
f Mar.1.10 2 Tim.1.7. 2 Co.5.17

g Psal.1.7

The vse of the doctrine concerning the necessitie of newnesse of life

Q. *What vse is to be made of this doctrine, concerning the necessitie of newnes of life in them that would come worthily to this Sacrament?*

A. To shew that the desire that most men haue to this Sacrament, as also their knowledge, faith, & repentance, is counterfet and hypocriticall, & consequently their coming to this Sacrament dangerous and damnable; because that howsoeuer they professe

these

these things, yet are they altogether void of the practise of piety & righteousnes, and performe not any duty constantly and holily, either vnto God in the exercises of this religion publike or priuate, or vnto man in the particular duties of their calling, or in the generall duties of iustice and mercy.

Q. What is that holinesse, which is the first and last of all those graces which you said were necessary for the preparing and making of vs fit and worthy to come to the Lords table?

A. No man can be worthy and fit to come vnto the Lords table, but he that doth now vnfainedly b forgiue all that haue any way offended

Holily necessary to the worthy receiuing of this sacrament.

b Col. 3. 13. Ma. 18. 35.

ded him, and cast off all purpose and desire of revenge. 2. that is not willing (in loue & obedience to God, and desire to win his neighbour vnto peace) to seeke reconciliation with all such as he hath been at variance with, yea although they be his superiours, and though the offence began on their part. 3. that abhorres to be at enmitie (even with his enemies) and that pleads in word only but in deed and truth, being ready by all meanes to doe them good. 4. that doth not beare a cruell, and brotherly affection to all the godly, abounding so much the more in loue to them, as hee seeth the graces of God to abound in them.

Q. How

i Ro. 12. 19. 1 Th. 5. 15.

k Ps. 34. 14. and 120. 7. Mat. 5. 23. 24.

l Ge. 13. 8. 1. Pet. 3. 8.

m Mat. 18. 15

n 1 The. 3. 12.

o Mat. 5. 44

p 1 Io. 3. 18. Eph. 4. 32. Ro. 12. 10.

q M. 12. 50. 1 Ioh. 3. 14

r Psa. 16. 3

Reasons of the necessity there of.

Q. How may it appeare that this charity we speake of, is so necessary as that without it none can receive this sacrament worthily?

A. First, because it is oft said in the holy scriptures, that no service wee doe to God can be acceptable vnto him or profitable to our selues, while wee be out of charity with our neyboure.

[Mat. 5. 23, 24. 1 Tim. 2. 8. 1 Pet. 3. 7. 1. Pe. 2. 1, 2. Iam. 1. 20.]

Secondly, aboue all the parts of Gods service, charity is principally required in the receiuing of this sacrament; because as wee do herein make open profession of our vnion with Christ & with his Church, so one principall end for which it was instituted, was to confirm & increase our loue one towards another.

[1 Cor. 10. 16, 17.]

ther. Yea, what benefit soeuer is offered there in vnto vs, wee can no other way bee capable of them as we are vnited and knit together, as liuely & feeling mebers to the wholebody of Gods Church. Which also was the cause why our Sauiour in the institution of this sacrament and administring it to his Disciples, laboured with them in nothing so much, as to confirme them in loue and charity one with another.

Thirdly, it is not possible that any man should haue true faith, that wanteth charity, or may bee assured that God hath pardoned his sins, that is not able to forgiue them that haue offended him.

a Ephes. 4. & 4.16.

b Iohn 13. 14,34,35.

c 1 Cor. 13. d Mat. 6.12. 14,15. and 18.35.

Q. What

The vse of the former doctrine.

Q. What vse is to be made of this doctrine, concerning the necessity of charity in all them that desire this Sacrament to their comfort?

A. To perswade euery Christian (at all other times) so especially then when he prepareth himself to come to the Lords Table, to striue against his vnchristian enmity, and seriously to endeuour to bring his heart vnto this loue that hath been described.

Motiues to perswade to forgiue wrongs.

Q. Seeing we are all by nature voyd of charity, loue euen towards them that we deadly auenged of, and maruellously prone to suspect, backbite, and euill intreat men, yea we are vnnaturall, vnkind and vnthankfull, euen towards them to whom we are

most

must needs abound: & loue by what meanes we may be prouoked to forgiue, and heare this hearty loue to them that are our enemies?

A. It shall be profitable for vs to consider of these things following;

First, that that which we haue to forgiue the greatest enemy we can possibly haue, is nothing in comparison to that which wee desire and hope the Lord will forgiue vs. And that the Lord a will neuer remit to vs that wee his enemies, threescore thousand talents we owe to him, if we be not able to remit to our brother the hundred pence that hee oweth vs; and that if wee did rightly beleeue & consider

a Mat. 18. 24, 28.

sider how merciful & kind the Lord hasbin vnto vs, & how much hee hath forgiuen vs, b wee could not chuse but readily & cheerfully forgiue, and loue our greatest enemies, because hee will haue vs to doe so.

b Mat. 18. 33. 1 Ioh. 4. 11

Secondly, that the man whom we so hate, c is our fellow seruant, profession of the same Religion with vs, yea, our brother d that hath the Lord to his father & the true Church for his mother, as well as we; and is fellow heire with vs of the grace of life. And, admit he be yet vncalled, and a most wicked man, yet he is one whom we see the Lord our God e vouchsafeth many fauours vnto, & whose conuersion hee seeketh

c Ge. 50. 17 Mat. 18. 33 and 24. 49.
d Ge. 13. 8. Psa. 7. And. Mala. 2. 10. 1 Pet. 3. 7.
e Mat. 5. 44 Rom. 2. 4.

keth by all meanes; f yea whom he hath so dearly & tenderly loued, that he spared not his owne Sonne, but sent him to indure infinite torments in soule & body euen for him; & that there is no grace in vs, nor loue vnto God, g if wee cannot loue them that wee see are so deare vnto him.

Thirdly, that our enemy h is but the Lords instrument: and that whatsoeuer hurt hath done vs, are not permitted but by our sin from God, and that though our enemy haue no iust cause giuen him to deale so with vs; i yet the Lord hath and therefore when we can discerne the Lords iust hand in the wrongs are done vs, and receiue that spirituall

profit

f Ioh.3.16. 2 Ioh.4.9. 1 Ioh.4.9.

g 1 Ioh.5.1.

h Esa.10.5. and 45.7. Lam.3.37. Iob 1.21. 2 Sa.16.10.

i Psa.39.9. & 119.75.

profit which Gods children haue alwayes receiued by his corrections. 2 we shall haue no iust cause to rage against him who the Lord vseth as his instrument to humble and reform vs by.

2 Sam. 16. 10.
Iob 20. 21.

Fourthly, that 1 we our selues haue either wronged others as much as our enemy hath done vs, or at least we haue bin prone to doe it, and 2 how can wee so much abhorre another, for that fault which wee our selues are so subiect vnto?

1 Eccl. 7. 23, 24. 2 Gal. 6. 1.

Lastly, that the hurt wee haue receiued frō our enemy, or that we can doe to him by priuate reuenge, is not comparable to that which wee shall do to our selues, if we continue in malice. For besides that we

we do thereby make God our enemy, and cut our selues from all hope that he should take our part, & reuenge our quarrell; wee doe also depriue our selues of all benefit by the word and Sacraments, and prayer (as I haue aboue shewed yea wee cause them all to turne into poyson vnto vs.

And what desperate folly were this in vs, to kill our selues, that wee might hurt our enemies.

a Pro. 14. 17, 18. & 25. 21, 22. & 10. 22. Num. 12. 3, 9, 10. 2 Sa. 16. 12

How farre forth a Christian is bound to loue and thinke well of all men.

Q. *Is it then the duty of a Christian, to loue and thinke well of all men?*

A. No verily: for hee may and ought 1. to hate the enemies of God, and 2. to censure and iudge the tree by his fruit, disliking and thinking euill of all such, as

1 2. Chro. 19. 2. Psa. 139. 21 Pro. 29. 27. 2 Mat. 7. 16, 20. 1 Cor. 5. 12 Pro. 17. 15 Psa. 15. 4.

by their deeds declare themselues to bee wicked men. Yea, hee may not only 3. shun all volunary familiarity with them, but also 4. by countenance & other meanes witnes his dislike, and shew himselfe strange vnto them: so that hee bee priuy to himselfe in the vprightnes of his heart, [1] that he misliketh them for their sinnes against God, not for the wrongs they haue done to himself: 2. that [t] he taketh no pleasure to heare or speake of their sinnes; [u] but can mourn for them: 3. and that he reioyceth not in, nor desireth their hurt, but is [x] able heartily to pray for them: & 4. both ready and desirous to shew them kindnes, when he can see

3 Pſ.26.4,5 Ro.16.17. 1 Theſ.3. 14,15.

4.2 ch.19.2 Pro.25 23 1 Iohn 10. Iob 8.20. Marke 3.5 Pſal.6.9. & 139.21. 1 Cor.1.3, 6.

t Pſal.119. 136,137, 238.

3 * Pro.17. 5. and 24. 17,18. Iob 31.29.

x Pſal.35. 13,14. Ier.28.20.

y Mat.5.44 Gal.6.10. 1 The.4.15

see any cause to hope that hee may doe them good and win them vnto God.

How farre forth we are bound to forgiue iniuries.

Q. *But (because in describing that charity that is required in all, that would receiue this Sacrament to their comfort, you said wee must vnfainedly forgiue all that haue any way offended vs, and cast off all purpose and desire of reuenge (tell me how farre forth we are bound to forgiue them that haue wronged vs, and whether it bee vtterly vnlawfull for vs to seek our remedy against such as haue done vs iniury in our person, or goods, or good name?*

A. First, as it is vnlawfull for a Christian [z] to be easily prouoked vnto wrath or dislike of his neighbor, so after that hee is iustly

[z] Pr. 16.32. & 19.11. 1 Co. 13. 4,5,7. Gal. 5.22, 23.

prouoked, [a] he must be easie to be appeased, and [b] desirous of reconciliation, [c] willing to vse all good means wherby to win him; yea, he is bound in whatsoeuer wrong he hath receiued from any, so to forgiue it, as he can loue the party, and thinke as well of him as he did before, [d] so soone as hee shall shew himselfe sorrowfull & penitent for the wrong he hath done.

Secondly, in case the party that hath wronged him will not bee brought to see his fault, and shew himself penitent, though hee may iustly dislike him, yet may he not hate or recompence euill for euill vnto him, but [f] rather indure this or more iniury at his hands, than

a Iam. 3. 17 Rom. 1. 30.
b Ro. 12. 18
c Ma. 18. 15 Luk. 17. 3.
d Iu. 17. 3, 4
e Mat. 5. 43, 44. Ro. 12. 17.
f Mat. 5. 39 Iob 31. 30.

than to doe, or speake, or desire ought against him in priuate reuenge.

Thirdly, in case the wrong haue bin such as whereby he is not only offended, but hurt and endamaged also in his person, or goods, or good name, it may be lawfull for him to seeke his remedy against him that hath done the wrong, at the hands of the lawfull Magistrate. For as the magistracy and law[g] are the ordinance of God, so it may be lawfull for a Christian (in the necessary defence or repaire of his person goods, or good name which God[h] hath bound euery man to maintaine and haue a care of to take the benefit of it: prouided

g 2 Chro. 19.6. Ro.13.14. b Eph.5.29. 1 Ti 5.23. Pro.6.6. 12.& 10.4. 1 Tim.2. 5,8. Iob 27.36. Prou. 22.1 i Ezo 22.1 15. Act.16.37. & 22.25.& 23.17,44. & 25.10. 11.

that hee obserue those cautions and rules which God hath giuen in his word to direct vs in this case.

Q. *Which be those?*

Cautions & rules to bee obserued in going to law

A. First, that we go not to law with any, but in case of necessity; that is, not [k] for trifles (but onely when the wrong is so great, as if wee be not righted by law, wee cannot conueniently serue God in our callings) [l] nor till such time as wee haue first assayed all other good means of peace and agreement; for a Christian [m] may not loue contention, but account it his wisedome and glory to passe by offences.

[k] 1 Cor. 6. 2

[l] 1 Cor. 6. 7. Mat. 5. 25.

[m] Pro. 20. 3. & 19. 11. Phil. 4. 5.

Secondly, that before we seek remedy of our wrongs by the ordinary means, we [n] seek first to the Lord, and so

[n] 2 Chro. 16. 12. *by proportion.*

o so acknowledge his righteous hand in the wrong that is done vs by our enemy, as we may be moued to make peace with God, and to profit thereby.

Thirdly, that the end we aime at in going to law, be not the hurt of our enemy, but 1. the glory of God, which shineth in the execution & manifestation of iustice by this his ordinance: and when we thus acknowledge him the only maintainer of our persons, goods and credit, and q auenger of all wrongs, and dare not reuenge our selues, and 2. the necessary defence and maintenance of our selues, r and such as God hath charged vs to haue care of, and 3. the re-

o Deut. 28. 29. Lam. 3. 39, 40.

p Psa. 3. 2.
q Ps. 94. 1. 2
r 1 Sam. 25 31, 33.
s Ro. 13. 8. 1 Tim. 5. 8, 2. 2 Co. 12. 14 Eph. 4. 28.
t Eccl. 8. 11
u Deut. 13 11. & 17. 13

formation of the part) himselfe, and of others by his examples.

Fourthly, that we both begin and follow our suites in law without couetousnes, vsing no bitternesse, and eternity against the person of our aduersary: nor labouring either by bribery, or by any other meanes to corrupt or hinder iustice, but so seek our owne right, as it may appeare wee are not void of loue and compassion, and desire of reconciliation with our aduersary.

Lastly, that when we haue vsed the ordinary meanes that the Lord hath giuen vs for the righting of our selues, and find no redresse, we must rest with quiet-

ness

a Heb. 13.5
x Eph. 4.31
y 1 Chr. 28. 9, 11. Deut. 24.6 Esa. 58.3. Mar. 18.28
z Deut. 24. 17. Pro. 17.23.
a Phil. 4.5. Iam. 5.9.

nes and meekneſs therein, without fretting, or deſire to right our ſelues by priuate reuenge, knowing aſſuredly b that the Lord hath thus ordered the whole matter, either for our correction, or for the exerciſe of our patience & charity, and that hee c will bee reuenged of ſuch an enemy, and deale far better for vs (if wee can commit our cauſe to him) then either our ſelues or any Magiſtrate could haue done.

b Pſa.39.9. 2 Sa.16.10.

c Pſa.94.1, 20,23.& 37.53. 1 Pet.2.19

Q. I beleeue ſtill that none can be fit to receiue the Sacrament, vnleſſe hee can find in himſelfe thoſe ſix graces that are required by you: tell me now in this all that is required for our preparation to this Sacrament?

formation of the party) himselfe, and of [a] others by his examples.

Fourthly, that we both begin and follow our suites in law [w] without couetousnes, [x] vsing no bitternesse, [y] and eagernesse against the person of our aduersary: nor labouring either [z] by bribery, or by any other meanes to corrupt or hinder iustice, but so seeke our owne right, as it may appeare wee are not void of loue and compassion, and desire of reconciliation with our aduersary.

Lastly, that when we haue vsed the ordinary meanes that the Lord hath giuen vs for the righting of our selues, and find no redresse, we must rest [a] with quietnes

[w] Heb. 13.5
[x] Eph. 4.31
[y] 2 Chr. 28. 9, 11. Deut. 24.6 Esa. 58.3. Mar. 18.28
[z] Deut. 24. 17. Pro. 17.23.
[a] Phil. 4.5. Iam. 5.7, 9.

nes and meeknes therein, without fretting or desire to right our selues by priuate reuenge, knowing assuredly [b] that the Lord hath thus ordered the whole matter, either for our correction, or for the exercise of our patience & charity, and that hee [c] will bee reuenged of such an enemy, and deale far better for vs (if wee can commit our cause to him) then either our selues or any Magistrate could haue done.

b Psa.39.9. 2 Sa.16.10

c Psa.94.1, 20,23.& 37.5,6. 1 Pet.9.19

Q. *You haue shewed that none can be fit to receiue this Sacrament, vnlesse hee can find in himselfe those six graces that are mentioned by you: tell me now in this all that is required for our preparation to this Sacrament?*

A. No; for those that are regenerated, and haue both faith and repentance, and true charity, [d] may receiue this Sacrament vnworthily, if they be not carefull to renew & stirre vp these graces in themselues, at such times as they intend to com vnto the Lords table.

[d] 1 Cor. 11. 30, 32.

How our faith is to be renewed ere we come to the Lords Table.

Q. *How must we renew our faith when we prepare our selues to come to the Lords Table?*

A. First we must [*] diligently re-examine & try it by the cause & fruits thereof, that we may be more assured it is indeed the liuely and iustifying faith of Gods elect.

[*] 2 Cor. 13. 5.

Secondly, we must take paines to bring our hearts both to a sight and sence of our infidelity, and of the

[e] Mat. 9. 24

weaknes

weakneſſe of our faith, and f to a true care & deſire to be confirmed in it by this ſacrament: as alſo to an vnfained reſolution, to vſe all g good meanes whereby to ſtrengthen it, and to ſhun the meanes that may weaken the ſame.

f Lu. 17. 5.

g Ro. 16. 17

Q. How muſt wee renew our repentance when we prepare our ſelues to come to the Lords Table?

How repentance is to be renewed before we come there.

A. We muſt labour to bring our hearts, firſt to h a ſight and ſenſe of our particular ſins, eſpecially thoſe which wee haue fallen into ſince we laſt renewed our couenant with GOD in this Sacrament.

h Ier. 3. 13.

Secondly, i vnto a true care to cleanſe our ſelues from them by ſincere repentãce; and

i 2 Cor. 7.

and desire to obtaine both further assurance of the pardon of them, & strength against them by receiuing of this Sacrament.

k Psal. 119. 106. & 85. 8. Thirdly, to k an vnfained resolution not to fall into them againe, but to shun all the shewes and occasions of them, and to serue God with more conscience and care then heretofore we haue done.

How our charity is to be renewed

Q. *How must wee renue our charity when we prepare our selues to come vnto the Lords Table?*

A. We must endeauour to bring our hearts, first to a sight and sense l of our great want of true loue, & proneues vnto malice and contention.

l Iam. 4. 5.

m Ro. 12. 18 Secondly, to m a true care of

of reconciliation with all men, and willingneſſe to ſeek it; & deſire to receiue ſtrength by this Sacrament againſt our vncharitableneſſe, and to be confirmed and increaſed by it in our vnfained loue to all men, ſpecially to the children of God.

Thirdly, to [n] an vnfained reſolution to continue in that vnity & loue, that we make ſhew of at our comming to this Sacrament.

n Pſ. 11. 9, 57. 112

Q. You haue ſhewed what thoſe graces bee, which euery one muſt find in himſelfe, that doth deſire to receiue this ſacrament with comfort, and that it is not ſufficient to haue them, but that a man that hath them, muſt alſo labour to ſtir them vp and renue

That weake Chriſtians are not to forbeare communicating in the Lords Supper.

nue them in himselfe, at euery time when hee prepareth himself to come to the Sacrament; tell mee now what doe you thinke of them, that (though they doe find those graces you haue mentioned to be in them in some measure yet) do feele them to be so weake and imperfect, and the contrary corruptions so strong, that they are much troubled with the sight and sense thereof? May such presume to come to the Lords Supper with any assurance that they shall receiue it worthily?

1 Mar. 9. 24

A. They may, if they can finde, 1. that those weake graces that are in them are ioyned with a desire to grow in grace: and 2. that the imperfectiō s that they find in themselues be such,

2 Mar. 9. 24
Luk. 24. 17

they can vnfainedly grieue for, and ſtriue againſt: and 3. that the fleſh and the corruptions thereof are in them [o] as the old man, dying & decaying continually, and the ſpirit with the fruits thereof like [p] the new man, alwaies growing and waxing ſtronger in them.

Yea, ſuch as theſe (notwithſtanding their wants and corruptions) are of all others the fitteſt to come vnto this Sacrament.

Q. *How may that appeare?*

A. Firſt, becauſe the diſciples, who our Sauior himſelfe admitted to this Sacrament in the firſt inſtitution thereof, [q] were at that time farre from perfection and full of infirmities.

Secondly, the Lords Supper

o Eph.4.22

p Eph 4.22

q Mat.25. 31,34,40. Mar.14.50. Lu.22.49, 50. Lu.24.11. Marke 16. 13,14. Lu.24.45. Ioh.20.9.

per is ordained r to confirm our faith, & all the fruits of it, (which we would haue no need of, if any grace were perfect in vs) & to be the Sacrament of our spirituall nourishment, which none can be so fit to receiue as they that (out of the sense of their weaknes and readines to faint) do most feel the need they haue of it

Thirdly, if none might receiue it that feele corruption and wan of grace in themselues; then had it been instituted altogether in vaine, seeing f the best of Gods children while they liue in the flesh, are regenerated but in part. And this doth infallibly argue a man to be in the state of grace, t when he so feels his corruptions

r Rom.4.11.

f 1 Cor.13.9,12. Gal.5.17.

t Mat.5.3, 46. Ro.7.15,25

tions & wants, that he can grieue for them, and ſtriue againſt them, and vnfainedly deare to grow in grace.

Praier to be vſed before we come to the Lords Supper.

Q. You haue ſhewed what the points be wherein we muſt examine our ſelues before wee come to the Lords Table: but is this all that we muſt doe in the preparing of our hearts vnto this Sacrament?

A. No: but we muſt alſo (both in ſecret, before wee come vnto the publike aſſembly, & when we come there ioyning with the cō-gregation) make humble, faithfull and earneſt praier vnto God, as for the pardō of al our ſins (ſpecially our comming ſo oft heretofore to this holy table with vnprepared hearts) ſo for his bleſsing vpon that indeuor which

which wee haue now vſed for our preparation, and for his gracious ſupply of whatſoeuer hath bin wanting therein, and for his aſſiſtance in this holy action that we art to take in hand

That it is not neceſſarily required to receiue the Sacrament faſting.

Q. *Is it alſo neceſſary to our preparation, that we come faſting to this Sacrament? or do thy ſin, and make themſelues vnworthy receiuers of it that doe eate or drinke any thing before they come vnto it?*

A. No verily: for though it bee not vnfit for ſuch as may conueniently doe it, without hurt or danger to their health, to come faſting to this Sacrament, yet ſeeing 1. there is no comandement of God that doth inioyne it; & 2. both at the firſt inſtitution, and long

1 Deu. 4. 1. Eſa. 1. 12. 2. 1 Cor. 11 25.

long after in the Primitiue Church, it was wont to be receiued after other meat; and 3. the kingdom of God ſtands not in meat & drink (for* neither if we eat, haue we the more, neither if we eat not, haue we the leſſe) therefore to put holineſſe in this, or to eſteeme it neceſſary to the worthy receiuing of this Sacrament, is meere ignorance and ſuperſtition.

3 Rom. 14. 17, 18.
a 1 Cor. 8.

Q. *Hitherto you haue declared how we muſt prepare our ſelues before wee come vnto it if we deſire to receiue this ſacrament to our comfort: tell me now what is required of vs during the time of the adminiſtration thereof?*

What outward behauiour and actions are required of vs, during the time of the adminiſtration of this Sacrament.

A Some things that concern the outward behauio and

and actions of the body, & some things that concerne the inward affection & dispositio of the hart & mind.

Q. *What be those outward things that you say are required of vs, during the time that this holy action is in hand?*

u Ex. 46.10

A. First, (as u at all other times whē we are to ioyne with the congregation in Gods seruice so specially) whē we are to receiue this Sacrament) which is appoynted of God to bee a signe & seale, of that most neer communion and fellowship that we haue with all Gods people) we must be careful x to come altogether to the beginning of Gods publike worship; & to tarry altogethet til the whole action be finished.

* 1 Cor. 10 16, 17.

x 1 Cor. 11 17, 18, 20, 33. Act. 20, 7.

Secondly

Second y, as in al other the parts of Gods publik wor ſhip, the congregatiõ muſt ioyne together as one man and none may (either by priuate deuotion, or any o-ther way) withdraw them-ſelues from that which is publikely done: ſo in this part of Gods worſhip ſpe-cially, euery one muſt giue diligent attention to that that is done, not only whẽ he himſelfe is ready to re-ceiue, but during the whole action; and euen behold & looke vpon both the ele-ments themſelues, & all the ſacramental actions which are by Chriſts ordinãce v-ſed in the adminiſtration of this Sacrament, becauſe God hath appointed that to be a meane to ſtir vp & helpe

y Acts 1.14 & 2.1, 46.

z Exod. 4.8

help our faith in this actiō.

Thirdly, as in all the publike worshipp of God (a where the Lord is in a speciall sort present) much b outward reuerence and seemely carriage of our selues is required, so in this whole action (& then specially whē our selues are to receiue those holy signes of the body and bloud of Christ) wee must vse such behauiour & gesture of our body: as may be free frō superstition, and yet fit to stir vp & expresse that inward faith & thankfulnes, which is required in the receiuing of that which God then doth offer vnto vs.

Fourthly, as the works of mercy c should alwayes be ioyned with the works of piety,

a Mat. 18. 20
b Leu. 19. 30. Psal. 5. 7. 1 Cor. 11. 10. & 14. 40.
c Neh. 8. 10, 12. 1 Cor. 16. 1, 2.

Piety, becauſe they doe much further the fruit and comfort of all the parts of Gods worſhip, ſo eſpecially ought euery one when he hath receiued from God ſuch pledges of his loue in this Sacrament, according to his ability, & in teſtimony of his tankfulneſſ vnto God, & loue to men[d] to offer vnto God with cheerfulnes, the ſacrifice of almes for the reliefe of the poore members of Ieſus Chriſt.

[d] He. 13. 16

Q. *As you haue ſhewed what is required of vs during the time of this holy action, as touching the outward duty & behauiour of our bodies; ſo tell me now what ſhould be the meditation and diſpoſition of our hearts at that time?*

What inward affection & diſpoſition of heart is required of vs while this holy action is in hand.

A. Firſt, when we ſee both bread

bread & wine ſtanding vp on the Lords Table, which the Miniſter of Chriſt hath conſecrated and put apart to his holy vſe, then muſt we with ioy of heart, call to mind and conſider, that Ieſus Chriſt was[e] ſanctified and put apart to be the onely and all ſufficient meanes of nouriſhing and preſeruing vs in the ſtate of grace, of ſtrengthening and refreſhing our ſoules in all temptations.

[e] Ioh. 6. 27. & 10. 36. & 17. 19.

Secondly, when we ſee this bread broken & this wine poured forth, by the Miniſter of Chriſt: then muſt we think[f] ſeriouſly with griefe and indignation of hart of our owne ſins that pierced Chriſt, & impoſed ſuch neceſsity vpō him to ſuffer ſo

[f] Zac. 12. 10

infinite

infinit & vnſpeakable torments; & withall of the infinite iuſtice of God, & his anger againſt ſinne, that could neuer haue been appeaſed but by this meanes.

Thirdly, when we ſee the bread thus broken, and the wine thus powred forth to be offered by the Miniſter of Chriſt vnto vs, and here him in Chriſts name command vs to take, eate, and drinke it; then muſt wee with ioy and thankfulneſſe of heart meditate of [g] the wonderfull loue of GOD towards vs, not only in not ſparing his owne Son, but giuing him for vs, but alſo [h] in offering him vnto vs in his word and Sacrament, and commanding vs to beleeue in him.

[g] Ioh. 3. 16 Rom. 8. 32.

[h] 1 Io. 3. 23

Fourthly, when we take the bread and the wine at the Ministers hand, & doe eat & drink the same: then [b] must we stir vp our soules by faith to lay hold vpon, and apply to our selues all the merits of Christs passion: fully assuring our selues that by those vnspeakable torments of his owne Son, the anger of God is fully appeased, and his iustice satisfied for all our sins: and so ioyfully feed thereupon that wee may feele our soules not only fully [i] satisfied thereby, & [k] strengthened and refreshed against all tentations; but also [l] quickned and enabled to walke in all holy obedience vnto God.

[b] Esa.64.7. Psa.42.11.

[i] Ioh.6.35. [k] Ma.11.28 Ioh.6.33, 48,51. [l] Ioh.15. 4,5.

Fiftly, when we behold all

all the reſt of Gods people in the ſame Congregation, communicating with vs in the ſame elements and ſacramentall actions, without all difference or reſpect of perſons; then muſt wee call to mind and conſider, how great a corruption it hath been in vs[m] to deſpiſe the Church of God, or the leaſt member thereof, & to haue beene ſo vnkind vnto them, ſo prone to malice them, and hard to bee reconciled vnto them [n] who God our heauenly father, and Chriſt our bleſſed Sauiour haue ſo deerly loued & done ſo much for, yea, we muſt ſtir vp our hearts to beare a louing and kind affection, as to all the people of God, ſo ſpecially to them

m 1 Cor. 11.21. Mat.18.10

n Ro.14.15 1 Cor.8.11

them that wee doe communicate withall.

Laſtly, when after wee haue receiued, wee giue ſome what according to our ability for the relief of the poore; and ioyne with the whole Congregation in prayer and ſinging of Pſalmes; then muſt wee ſtir vp our ſelues to doe all this with feeling and ioy, and thankfulnes of hart, as vnto God that o loueth a cheerefull giuer, and p is a ſpirit, & will accept of no ſeruice but that which is done in ſpirt and truth: ſo offering vnto him the ſacrifice not q of almes onely and r of the calues of our lips, ſ but of our owne bodies and ſoules, in thankſgiuing for this ineſtimable benefit

o 2. Co. 9. 7.
p Iohn 4. 23, 24.
q Mc. 13. 16
r Hoſ. 14. 3
ſ Ro. 12. 1.

benefit of our redemption, & for his fatherly care (by ordaining this Sacrament) to apply it vnto vs, and to confirme our faith in the same.

Ioy and cheerfulnes required in communicating at the Lords Table.

Q. *What is the cause why in all the parts (almost) of that inward disposition that is required of vs in this holy action, you make mention of ioy? Can we not rightly celebrate this heauenly banquet, without inward ioy and gladnesse of heart?*

A. No verily: for as in the [t] celebration of the Passeouer, and [u] of all those solemne feasts that were kept vnder the Law, the people of God, were commanded to reioyce, and to stir vp themselues thereunto by all good meanes, (be-

[t] 2 Chr. 30. 21, 26.
[u] Deut. 12. 12. & 16. 15 Neh. 8. 10. 1 Sam. 1. 7. * Psa. 27. 6. & 126. 2, 3. & 92. 1, 4.

cause no man can indeede bee rightly thankfull vnto God for that blessing wher in hee doth not reioyce) so in this Sacrament especially wherein * we are to celebrate with thankesgiuing the memory of a benefit that is incomparably greater, then euer the Church receiued vnder the Law, this ioy and gladnes of heart is necessarily required at our hand.

* 1 Cor. 11. 24, 25.

What things to be performed by vs after we haue receiued.

Q. *You haue shewed how we must prepare our selues before wee come to the Lords Table, and also what disposition of body and minde is required of vs, at that time when this holy action is in hand: tell mee now what must wee doe after wee haue receiued, to confirme and increase*

the

the comfort and fruit of it in our ſelues.

A. Firſt, ſo ſoone as we are come home from the publike aſſembly, wee ought in ſecret to conſider and bethinke our ſelues ſeriouſly what wee haue done, and how wee haue ſped; what ioy & comfort we haue felt in this Sacramēt, what increaſe of faith & reſolution to lead a holy life wee haue receiued thereby: becauſe we may bee ſure that no man hath receiued this Sacrament worthily, nor fedde vpon Chriſt in it (y whoſe fleſh is meat indeed, and whoſe bloud is drinke indeed, & z whom none euer touched with a true faith, but they receiued vertue from him)

y Ioh. 6. 55.

z Mat. 5. 28, 30. & 6. 56.

that hath receiued no refreshing nor strength by it.

Secondly, if we can finde no such comfort and fruit that we haue receiued by it, then must we examine diligently, whether wee may not iustly charge our selues to be the cause therof, because wee came not vnto it with that preparation of heart, as hath been described. And if we finde the cause wholly in our selues, then [a] must we presently humble our soules before God, in feruent prayer & vnfained repentance for this our grieuous sinne; that so iudging our selues for it, wee may not be iudged of the Lord.

[a] Lam. 3. 39, 40. 1 Cor. 11. 31.

Thirdly if (vpon diligent examination of our harts) wee

we can finde, that this our want of comfort and fruit which wee are vnfainedly grieued for, ariseth not thus from our owne sinne, but that wee brought with vs vnto the Sacrament (in truth and sincerity, though in much weakenesse) that preparation of heart that hath been described; then haue wee no iust cause to [b] be dismaied in our selues, but (after that wee haue humbled our soules before God in prayer, for the sanctifying and remouing of this his correction, which for our triall, & other causes best knowne to himselfe, hee seeth good to exercise vs by) we may comfort our selues in this, that such [c] hardnesse and senselesnesse

[b] 2 Chro. 30.18,19.

[c] Es.63.13.

leſſenes of heart, which we thus feele and bewaile in our ſelues, may be in them that are in the ſtate of grace and (our conſcience bearing witneſſe with vs, that we came rightly prepared vnto the Sacrament) wee haue vndoubtedly receiued comfort and fruit by it, [d] which we ſhall alſo feel hereafter, though wee doe not for the preſent.

[d] Pſ. 97. 11.

Fourthly, if (vpon this examination of our own hearts) wee can finde, that wee haue ſped well at this feaſt, and that the Lord hath ſo welcommed and entertained vs at it, that wee are come from it well refreſhed and ſtrengthened in our faith and loue, and in our reſolution to lead

lead a holy life: then muſt wee preſently in hearty prayer giue thanks vnto God for this his vnſpeakeable gift, e and craue of him the continuance and perfecting of his owne worke which hee hath wrought in vs.

e 1 Chro. 29.18.

Laſtly, the benefit wee haue receiued by this Sacrament, and comfort in the ſenſe of Gods loue and fauour to vs in Chriſt, as it muſt prouoke vs to come oft to this banquet, ſo muſt it make vs carefull f to performe our vowes we haue now made vnto God, in the preſence of all his people, by la boing to expreſs the g truth of our thankefulnes, both in taking heed that we returne not againe (as

f Pſal. 116. 14, 18. Eccl. 5 3, 4.

g Ezr. 10. 11. Pſa. 50. 23. Pſ. 106. 24.

(as the dog to his vomit) vnto any of our sins which we haue professed repentance of, as also in indeauouring to honour God, by a holy obedience to his will, in our whole conuersation, all the dayes of our life.

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Soli Deo gloria.

